مرنے کے بعد کیا ہوگا

WHAT HAPPENS AFTER DEATH

PARTS I & II

By

Sahban-ul-Hind

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Translated by

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CONTENTS

Part I

S. No.	Description	Page
	Foreword	v
1.	The Concept of Interregnum (Barzakh)	1
2.	Mercy of Allhah	31
3.	The Angel of Death	33
4.	Recital of Darud on Friday	92
5.	Punishment in Grave	184
6.	The Horrible Tribulations in the Grave	201
7.	The Grave—Tribulations Saving Deeds	214
8.	Wonders about Bodies ard Graves of Martyrs	240
9.	Grades of the Martyrs	257

Part II

1.	The Fearful Sight of Death	1
2.	Orders of Allah Almighty regarding Death	6
3.	The Description of the Angel of Death	38
4.	The Burial of the Dead	39
5.	The Conditions of Barzakh	60
6.	Importance of Recurring Charity and Significance of Forgiveness sought by one's Progeny	79

7.	The Accounts of the Day of Resurrection	107
8.	A Description of the Assessment and Weighing of Deeds	134
9.	Punishment for Him Who evades Payment of Zakat (Poor-Due)	137
10.	Punishment for not offering Prayers	140
11.	Punishment for Backbiters or Slanderers	144
12.	Punishment for making Fun of Believers and for adopting a Double Faced Policy	146
13.	Punishment for Unequal Treatment with Two Wives	149
14.	Punishment for Breach of Promise	150
15.	Conversation between the Inmates of Paradise and the Denizens of Hell	154
16.	Description of Hell	158
17.	Drunkard's Doom	170
18.	Satan's Address to the Denizens of Hell	177

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of Allah the Most Merciful, Benevolent

FOREWORD

The Servant of Allah, the most humble Ahmad Saeed makes this submission that he intended to annotate 'Mishkat' and simplify the language of 'Mazahirul Haq' translation by Maulana Nawab Qutbuddin Sahib to conform the current standard of diction and usage of Delhi. But due to non-availability of such an eminent scholar, conversant with the idioms and phrases in vogue in Delhi who could be helpful in performing this task, the idea remained unfulfilled. On the other hand the events of 1947 shattered the brain as the indifference to religion that had already ensued during the British Rule had further accumulated. Religious Dialogue which was previously heard and inspired was now being openly opposed. Specially they have turned cool to the subjects of state of interregnum' and return of soul' to their respective bodies. Seeing this state of affairs the idea of a comprehensive book on the state of interregnum emerged to administer a corrective doze to the people. Although similar attempt was made thirty years before but due to uneven situation related to Political life, responsibility of the office of Jamiat-ul-Ulema-e-Hind, and repeated arrests and detentions, the idea had to be abandoned. When I was relieved from the responsibility of the office of Jamiatul Ulema-e-Hind in 1942 my attention towards the translation and commentary of Holy Quran was turned and I started that work solely relying upon Allah and by the Grace of Allah of course that task was fulfilled in 1957. After that when the idea of 'Mishkat' could not be materialized, I intended to compile the book related to the 'life aftar death so that it is made more beneficial to the common people and Muslims are refrained from the life of 'transgression and non-belief' and fear from death and tribulations of

the grave. In this way at least they may prepare themselves to die a desirable death. Therefore, I took start in this direction and got an opportunity to go through certain books of the predecessors, including classics. On this aspect the works of Qartabi (rahmatullah alaih) were found very useful and authentic. They covered the events related to death and after death, upto the entry into Hell and Paradise.

The book of Hazrat Imam Jalaluddin Suyuti (rahmatullah alaih) Sharahussudur—Basharah Haal' almaut wal Qubur was also found very wonderful and rich in material. Then Kitab-ur-rooh' of Hafiz Ibn Qayyam (rahmatullah alaih) is another authentic source of information which imposes the majesty of his being in the realm of authorshlp, especially the chapters on Death and Interregnum', vision of deads in dream, Recognizing of the visitors to the grave by the deads'.

In this respect there is also a pamphlet by Maulana Qazi Sana Ullah Panipati (rahmatullah alaih) entitled 'Tazkaratul Mauta Walqubur' containing very rare description Hazrat Imam Rabbani Abdul Wahab Sherani has also compiled a concise booklet on the topic. But I have also found certain works by Allama Jalaluddin Suyuti (rahmatullah alaih) as very useful and rare treasure for the Islamic world. The compilation entitled 'Tabayyul farasikh ila manazilal Barazikh' is a sort of 'all in one in respect of the sum-up of the classics and the works of the immediate predecessors. May Allah make attempts of all of them highly gratifying and raise their degrees in the Paradise.

After studying the above mentioned books I decided it finally to compile the present book to meet the need of the hour. Though originally I had though of restricting myself to the description of the state in grave and interrogation etc. But later 'the abode of the souls' emerged. Then the orgy of death, descending of angels at the time of death etc. followed. It has lengthened the book inspite of care to avoid unnecessary details and arguments.

For the convenience, in view of the intelligibility of book for the common people, the title of the book in Urdu is 'Maut Ka Jhatka' (What Happens after Death) and in view of the nature

of material thus provided, the subtitle for the same is Kashf Haal'al mauta Walqubur.

God alone is worthy of all praise, Who sent down death upon the greatest oppressors and the mightiest of men and wrigged their necks; and broke the backs of the greatest kings; and extinguished the hopes, the aspirations of the possessors of enermous hordes and treasures by putting an end to their lives. Everyone of these persons demurred even at a hint of death, but when the promise of the Almighty (the time of death) came to pass, they were thrown into a pit and were tumbled from their high palaces to the depths of earth, they were lifted from their soft beds under the sparkle and glare of electric lights and were hurled into the darkness of the grave. They were engaged in dilliance with their slaves and hand-maids when they were given over to the worms and insects, and instead of enjoying the delights of eating and drinking they were rolling in dust; and they became lonely prisoners in wilderness instead of enjoying the convivial society of friends. So ! Did these people build castles strong enough to protect them from the onslaught of death ? Did they adopt any other means to keep death away ? Hence there is one and the only Pure Lord and none shares His Supreme Might and Wrath. He alone is Everlasting and has no equal. Hence ! when death is inevitable for everyone and everyone must become one with earth and join the worms in the grave; when everyone must face Munkir and Nakeer (the names of two angels who examine the souls of the dead in the grave); when one must lie under the ground for a long while and has to abide there for a prolonged period of time and then one has to witness the severe spectacle of doom. Thereafter it is uncertain whether one is destined to abide in Paradise or Hell. It is imperative then that the reflection of death should be ever present in the minds of men. My friends ! However prolonged this worldly life may be, it is mortal and must end and however great may be the possessions of this world, one day they are bound to be left behind.

The eternal life is immortal; its blessings are ever-lasting. In view of all this it needs no explaining to a man of ordinary

sense that one should opt for something which is everlasting. On the other hand to hanker after something which is transitory is the height of folly. But our reason is beclouded by stupor. We are enamoured of the embellishments of the waiting room of this station where the period of our stay ends with the arrival of the train. It would certainly be to his advantage if during this short period of waiting a person should busy himself with the preparations and arrangements of goods for his journey and making provisions for those things which will prove useful on arrival at the eternal home. If on the other hand he wastes his short but precious time of leisure in going around the place and while his own goods are lying scattered he should set about dusting and furnishing the waiting room; and what's even more foolish if he should get busy in purchasing mirrors and maps for hanging in this room, he will not only lose his ordinary provisions but also his most valuable goods.

Almighty says :

"O those who keep faith ! Let not your goods and your offspring make you heedless towards the remembrance of God. And if a person does this, he will be among such people as are the losers. And whatever God has provided you with, spend out of it before someone's death approaches and he should say : 'O my Creator ! Why didn't you grant me a few days' respite so that I could give away in charity and be counted among those who are righteous.' God certainly grants no respite to any man when the time of his death approaches and God is well-Aware of all your deeds." The occupation of gathering wealth and valuable goods and the care of family and offspring are those things which become the cause of indifference in carrying out the commands of Almighty Allah. Take heed lest you should depart with full awareness that you are leaving behind your family and offspring and all your goods and valuable possession. To-day you have time enough. So do what you must. **Verse :**

> Dye the crown of your head, knot thy hair in plaits; For aught you know, presently the Beloved may send for thee : thou can't do much on the appointed day : And there will be much to do; but thou wilt only lie still and stare.

My friends and elders ! May the Almighty God be kind to you. Avoid negligence and be alert. Wake up from your slumber, before the shout goes around that such and such a person has fallen ill—now he is in a critical state, all hope is lost—tell us about a good physician—go, bring a skilled doctor. Then physicians and medical experts are called to examine you one after the other and none of them is able to give you hope of survival. Thereafter it is noised about that the sick man has started making out legacies. Lo and behold ! his tongue swells in his mouth, he mumbles—now he no longer recognizes anyone; he is hard of breath—he moans—his lashes drop. At this moment you begin to know the state of eternity. But his tongue falters—he is speechless. His family and kinsmen stand around and weep. Now the son comes forward, now the wife, but the man's tongue is paralysed. Presently his soul begins to escape from the limbs of his body and at last flies away to heaven. The kith and kin at once start preparing the funeral. The cries an laments of the sympathisers are over and they are calm now. The enemies are jubilant. The kinsmen are busy dividing the estate—and as for the dead man, he lies entrapped by his own deeds. Such is the reality of mortal life. The case of death is severe indeed; and, by and large, we fail to realise its gravity. Involved as we are in our daily pursuits, we seldom hint at death and even when we do, we just bring it in as a piece of conversation. This will not avail us. Instead we aught to clear our hearts from the thought of all other pursuits and think of death as if it were facing us. This realization can be brought about by recalling how you prepared the funerals of your friends and relatives and bore them on a cot to grave and then interred them in the grave. Imagine their faces, their high stations in life; and then reflect how earth would have disfigured the beauty of their faces, their bodies would have disintegrated into pieces, how they departed leaving behind their children orphans, their wives widows, and their relatives in mourning. Their goods, their properties, their apparels—all left behind, and then let the realization dawn on you that one day you are inevitably going to meet this doom. How those who lie dead and still to-day used to raise laughters in the company of their friends ! How deeply were

sense that one should opt for something which is everlasting. On the other hand to hanker after something which is transitory is the height of folly. But our reason is beclouded by stupor. We are enamoured of the embellishments of the waiting room of this station where the period of our stay ends with the arrival of the train. It would certainly be to his advantage if during this short period of waiting a person should busy himself with the preparations and arrangements of goods for his journey and making provisions for those things which will prove useful on arrival at the eternal home. If on the other hand he wastes his short but precious time of leisure in going around the place and while his own goods are lying scattered he should set about dusting and furnishing the waiting room; and what's even more foolish if he should get busy in purchasing mirrors and maps for hanging in this room, he will not only lose his ordinary provisions but also his most valuable goods.

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they engrossed in the pleasures of the world. They lie in the dust to-day ! How remote the thought of death was from their minds ! They have become its prey now. They were intoxicated by the bubbling passions of their youth ! To-day their teeth lies scattered, the foot lies broken; the worms are eating into their tongue; their bodies are infested with mite ! How frank was their laugh ! To-day their teeth must have fallen !

What plans had they conceived ! How they entertained thought of making provisions for years ahead ! And yet death was hovering over their heads. The final day of their lives had come, but they knew not that tonight they would be no more. Such is mine own case. I am busy planning my life to-day. Little do I know what will happen to me tomorrow.

Verse :

No living being knows the time of its end.
Man makes provisions for a hundred years, yet knows not that he might die the next minute.

Now before we proceed to the actual text, let us pray that tainted with sin and totally engrossed in wordly pursuits as we are, God Almighty by His Eternal Grace may help us to lean on Him alone. And may He grant us the gift of hating this sinful world and may it be His Will that the people of the world should read this book and act upon it.

By the Grace of Almighty Allah I genuinely hope this attempt receiving Allah's Blessings and popularity in the masses and Muslim brethren will be able to draw benefit from it.

The humble servant of Allah
AHMAD SAEED

FIRST PART

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah the Most Merciful (and) Benevolent

1. The Concept of Interregnum
(Barzakh)

In Arabic language the word 'Barzakh' means an intervention between two objects and in technical terminology such an intervention between the two objects is called "interregnum'. This literal and technical sense of the word finds its full expression in the specific concept of 'Barzakh' (interregnum) in the religious vocabulary of Islam in the following words :

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ط

"And ahead of them there is an intervention, the state of interregnum (to last) till the day of Resurrection when they will be revived."

(Kashfur Rahman)

Between this world and the Hereafter that particular state is called 'interregnum' (Barzakh) in which every mortal (human being enters) immediately after his death and lives till the Day of Judgment. Just as Hazrat Farar has said that it is a period between the death and the Day of Resurrection which every mortal has to pass in waiting after his death.

Hence Almighty Allah out of His Omnipotence and Perfect Wisdom created Adam (alaihis-salam) with the clay, taught him the meanings of all the things, made the angels to prostrate before him, made Paradise his abode and then to accomplish His Mission of creation sent him down to earth. Thus Adam's first abode was Paradise, the second this world, the third Barzakh (interregnum) and fourth again the Paradise. And for each of them He also prescribed appropriate injunctions. But for the

progeny of Adam the first abode is the womb of mother, the second this world, the third interregnum (Barzakh) and the fourth Paradise or Hell, as the case may be. And for each of these He has prescribed definite injunctions. The world is made the home of action and preparations for the next world, i.e. Hereafter. To distinguish between desirable and undesirable acts He conferred a great boon on humanity by sending Prophets or Apostles to give directions to the mankind to this effect. Those who believed in all His Prophets and Apostles and in their teachings as true are classed as Momineen (believers) and those who did not believe are called non-believers and are classed as 'Mushrikeen' or 'Kafireen.' In the state of interregnum 'believers' live in comfort while 'non-believers' live in distress and agony and their ultimate fate is decided after reckoning of their Accounts of deeds/actions.

DEVICE OF DEATH

1. Hazrat Hasan (radhiallaho anho) has stated that when Allah created Adam (alaihis-salam) and his progeny, the angels represented that all these creatures will not be able to find place on earth to live therein (due to their excess of number and growth etc.) Allah then told them that He would create 'death'. The angels again represented that death would make their life unpleasant. Thereupon Almighty Allah said that He would also create 'hope' in them. (Ibn Abi Shaiba, Imam Ahmad)

2. Hazrat Mujahid (rahmatullah alaih) says when Adam (alaihis-salam) was sent down to earth he was told by Almighty to build for destruction and beget for death. (Abu Naim)

اَلَا يَا سَاكِنَ الْقَصْرِ الْمُعَلّٰى سَتُدْفَنُ عَنْ قَرِيْبٍ فِى التُّرَابِ
لَهٗ مَلَكٌ يُنَادِىْ كُلَّ يَوْمٍ لِدُوْا لِلْمَوْتِ وَابْنُوْا لِلْخَرَابِ

"O' the dweller of the loftiest mansion there shall get thy burial under the earth very shortly. An angel proclaims every day 'beget for death and build for destruction.''

DESIRE FOR DEATH PROHIBITED

1. Hazrat Anas (radhiallaho anho) quotes Holy Prophet (Sal'am) as saying 'none of you should ever desire for death in any distress, except praying Allah in the following words in exceptional circumstances :

اَللّٰهُمَّ اَحْيِنِىْ مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِّىْ وَتَوَفَّنِىْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّىْ ۔ (بخارى ومسلم)

"O' Allah ! keep me alive so long as there is good in life, but if death is better for me then give death to me''
(Bukhari, Muslim)

2. Hazrat Anas (radhiallaho anho) narrates that the Holy Prophet (Sal-am) has said that unless it actually comes none should desire for death or pray for it as it disrupts action, while believer's life, on the other hand, adds good to it.

That life is not a bad thing for the believer as he may do more good with the greater span of life.

3. Hazrat Abu Huraira (radhiallaho anho) narrates that Holy Prophet (Sal-am) has forbidden desire for death because if he is a virtuous man he will do even more good to add to his account and if he is evil doer he may possibly give-up evil and seek for Allah's pleasure. (Bukhari, Nasai)

4. Hazrat Jabir Bin Abdullah, (radhiallaho anho) reports the Holy Prophet (Sal-am) to have stated not to wish for death as the horror of what happens after death is manifold and severer than the lengthier span of life which is ominous for the mortal. It is just possible that Allah may forgive him and he may become sincere in seeking Allah's forgiveness.
(Ahmad, Bazaz, Abu Yaala, Hakim, Baihiqi)

5. Hazrat Anas (radhiallaho anho) has said, had the Prophet (Sal-am) not prohibited desire for death he would have desired for it (Bukhari)

6. Hazrat Qais Bin Abi Haazim (radhiallaho anho)narrates that he went to inquire of the health of Hazrat Khabab (radhiallaho anho). He told that had the Prophet (Sal-am) not prohibited he would have desired death rather than to bear the agony of severe illness. (Bukhari)

7. Hazrat Qasim, the liberated slave of Hazrat Muaviya (radhiallaho anho) narrates that once Hazrat Saad Bin Waqaas prayed for death and his prayer was some how heard by the Holy Prophet (Sal'am) who asked him not to pray for death because if he is entitled for Paradise life is better for him and if he is for Hell there is no use ot being dragged towards Hell so hastily.

8. Hazrat Ibn Abbas (radhiallaho anho) narrates the Holy Prophet (Sal'am) as saying that none of them should pray for death as nobody knows what is stored for his future.

9. Hazrat Umme Fazal (radhiallaho anho) reports that one day Holy Prophet (Sal'am) visited her ailing uncle, Hazrat Abbas, who in Prophet's presence desired for death. The Holy Prophet (Sal'am) forbade him not to desire as such. For, if he is a good natured man he may do more good and it will be better for him to get more time but if he is a sinner he may have a chance of repentance for his sins and may secure His forgiveness which is better for him. (Abu Yaala, Tabrani, Haakim)

It means that for a believer, life is better and therefore in no case he should desire for death

10. Hazrat Abu Huraira (radhiallaho anno) reports that the Holy Prophet (Sal'am) has said—"none of you should desire for death or pray as such, except one who is fully confident of his virtuous deeds. (Ahmad)

It means none, saving Prophet can do so because none else has right to be confident of his good conduct.

VIRTUES OF LONG LIFE

1. Hazrat Abu Bakr (radhiallaho anho) reports that some one asked Holy Prophet (Sal'am) as to who was the best person. The Prophet (Sal'am) replied "one whose life is long and does virtuous acts." Again when inquired as to who is the worst of the person he replied "one whose life is long and he does evil acts." (Ahmad, Haakim, Darda, Tirmizi)

2. Hazrat Jabir (radhiallaho anho) reports the Holy Prophet (Sal'am) as saying "the best amongst you is one whose life is long and does good acts." (Ahmad, Abu Huraira)

3. Hazrat Ubada Bin Samit (radhiallaho anho) reports that the Prophet (Sal'am) once asked if he would tell them which of the persons among them was best. And on being asked by the companions he said that those who had long life and spent it in doing virtuous acts and obedience to Allah and refrained from doing prohibited acts. (Tabrani)

4. Hazrat Auf Bin Maalik (radhiallaho anho) reports that he heard the Holy Prophet (Sal'am) as saying that for a believer longer life is better.

5. Hazrat Abu Huraira (radhiallaho anho) reports that two men of the clan of Quz'aa accepted Islam and one of them attained martyrdom while the other died a year later. Hazrat Talha Bin Abdullah (R.A.) says that he saw in his dream the man dying latter entering in to Paradise before the former (martyr) and it surprised him. When he spoke of it to the Holy Prophet (Sal'am) he told whether he had not offered six thousand rak'aat of salat and even number of Sunnah Prayers and observed fasts of Ramadhan more than the former. (Ahmad)

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6. Hazrat Talha (radhiallaho anho) narrates the Holy Prophet (Sal'am) as saying that in the sight of Allah that believer

is virtuous most whose span of life in Islam is one 'Tasbeeh' one 'Takbir' and 'Tahlil'. (Ahmad, Bazaz)

Reciting 'Subhanallah' is 'Tasbeeh' Allah-o-akbar is Takbir and La ilaha illal laho is one 'Tahlil'.

7. Hazrat Aisha (radhiallaho anha) states the Holy Prophet (Sal'am) as saying that there are 360 joints in the body of man and whoever recited :

سُبْحَانَ اللّٰهِ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ ـ

8. Hazrat Sa'eed bin zubair (radhiallaho anho) narrates that it was good for believers(Muslims) to engage themself in daily performance of the obligatory duties and remembrance of Allah. (Abu Na'eem)

9 Hazrat Ibrahim Bin'Abla (rahmatullah alaih) says that he has heard that when a believer dies he longs for returning to this world just to recite once 'Subhanallahe' or 'Lailaha illallaho'

It means that believer will remember this world only when he will see the high position of those having performed prayers vis -a-vis his own humble position due to his own shortcomings etc. and would long for return to this world so that he could indemnify his earlier 'losses' and attain the position matching to the virtuous ones. Further, it is also confirmed that 'Subhan-allahe and Allaho akbar' are the virtuous most recitals (Kalimah of remembrance).

DEATH DISCRIPTS ACTIONS

1. Hazrat Abu Sa'eed Ma'ali (radhiallaho anho) says that the record of actions of the man is closed on his death as then he is not capable of doing acts or responding to salutations. That is, the dead is not capable of such salutation as may be counted as a form of prayer yielding credit and reward. But

he is only capable of responding to those who offer salutation to the dead in graves. There are authentic Traditions to this effect.

2. Hazrat Mutrif Bin Shakheer (rahmatullah alaihi) narrates that once he happened to pass by field on a Friday night, where he used to pass through on other nights also. But on that night he saw a community of naked persons whom he saluted but they did not respond to it at all. He stopped there for a while and saw them talking among themselves that this is Murtif Bin Shakheer. He was much more surprised to know that in spite of knowing his and his father's name, salutation was not responded. They told that they are dead persons and their records or deeds have been wrapped up in their good actions. If they were capable of responding to salutation they would have taken it in return of the whole world and all amenities that are in it. When he asked them the reason for finding them naked they told that their shrouds have been worn out and nothing fresh has reached them by which they may cover their bodies. When asked as to why they all had gathered that night they said that seventy deads had massed-up in each grave and their number has grown-up enormously. Mutrif (rahmatullah alaihi) again inquired of them whether they were not feeling ashamed on being naked, especially when woman are also in their company and they were looking upon one another. They replied that the bitterness and pangs of death have destroyed their sense of being man or woman. Again he inquired the reason for seeing them all togther on that particular night only and not on anyother nights. They said that on Friday night they come out to see if their children remembered them and had sent any reward of virtues or given charity for their credit. When he intended to return they asked him to stop and said that they wanted to tell him that next Friday when he delivers his sermon he should tell their relatives that they had forgotten them while their shrouds have worn out and their bones decomposed and they should take mercy on themselves and regard their lives

as a boon for doing good acts as by given up good deeds. They (deads), are now repenting.

It means that deads receive benefit of charity given by the living people and they anxiously await for any good act sent to them from their relatives. It was also found that bitterness of death had not yet gone despite such a long lapse of time and their bodies and souls still remain attached to it. But their interregnum bodies are different from worldly ones and they also think it very bad that living men should devote themselves to the worldly matters. Their saying that they are not capable of responding to Salutation although in Traditions it is said that they respond, means that they cannot respond to salutation in the form of prayer which may entitle them to credit and reward but their response is just in a friendly manner. But they did not respond to Mutrif (Rah) even in that manner which indicates their utter sorrow. According to some learned men their excuse that they are unable to respond salutation points to its inaudibility to the visitor so being very low in tone.

3. Hazrat Ali (radhiallaho anho) says that worldly-life of a believer has no value because on the Day of Judgment if the believer gives the whole world and all that is in it, not a single sin of his committed in this worldly life will be blotted out while even one moment's life of this world in which believer repents is enough to blot out sins of many years together.

STAGES OF LIFE AND ITS SPAN

1. Hazrat Anas (radhiallaho anho) reports the Holy Prophet (Sal'am) as saying that if Allah grants a span of forty years of life to someone in Islam He saves him from leprosy, insanity quinsy and the Satan. And if any body is granted fifty years life in Islam, his trial of account is made easy and in case of sixty years is to the things which are dearer to Allah. While in case of seventy years dwellers of Heaven begin to love him;

case of eighty years his sins are blotted out and virtues are recorded in its place and in case of ninety years all his minor sins are forgiven and he is Allah's bondsman on earth and his intercession for his house-hold will be accepted. (Haakim)

It means that a believer's life, after attaining puberty spent in obedience to Islam is better than his death in young age.

2. Hazrat Ibn Abbas (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated that the average age of his followers is usually sixty to seventy years. (Ibn Mubarak)

3. According to Hazrat Hasan (radhiallaho anho) Holy Prophet (Sal'am) has said that generally Muslim die between sixty and seventy years of age.

It means that the average of the followers of the Prophet (Sal'am) is generally sixty to seventy years and there are very few persons whose age exceeds seventy.

Hazrat Abu Huraira (radhiallaho anho) is quoted by Hakim Tirmizi to have stated that Holy Prophet (Sal'am) said that there are very few persons of seventy years of age among his followers and Tibrani has quoted Ibn Umar (radhiallaho anho) upon a weaker authority to the effect that very few among the followers of the Holy Prophet (Sal'am) would attain the age of seventy.

WHEN TO PRAY FOR DEATH

1. Hazrat Abu Huraira (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated that the Day of Judgment will not come as long as long a man passing by a grave desires that it were better if he was in place of the dead. (Imam Malik)

It means that hardships in the last days will be so great that people, constrained by it, will desire for death.

2. Hazrat Sauban (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have offered the following prayer:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ وَاِذَا اَرَدْتَّ بِالنَّاسِ فِتْنَةً وَّاَقْبِضْنِیْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ وَّلَا مُضَيِّعٍ وَّلَا مُقَصِّرٍ ؛ (مالك وبزار)

"O Allah ! I seek from Thee the capacity to do good and to keep from evil and to have affection for the poor. And O' Allah if Thou pull the people on trial call me to Thyself before I am involved in any mischief or deprive others of their rights or slack in obeying Thy Orders."
(Malik, Bazaz)

3. Hazrat Ibn Masud (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have said that Anti-christ (Dajjal) will not appear as long as believers begin to prefer death to every thing.
(Abu Naim)

4. Hazrat Umar (radhiallaho anho) used to say:

اَللّٰهُمَّ قَدْ ضَعُفَتْ قُوَّتِیْ وَكَبُرَتْ سِنِّیْ وَانْتَشَرَتْ رَعِيَّتِیْ فَاقْبِضْنِیْ غَيْرَ مُضَيِّعٍ وَّلَا مُقَصِّرٍ - (مالك)

"O Allah, I have become weak and grown in age and my attention is disrupted so call me to Thyself before I usurp rights of other or slack in obeying Thy orders". (Malik)

5. Aleem Kandi states that once he was with Abu Asba Ghaffari on a roof and saw a people fleeing away from the town out of fear of epidemic. Seeing it, Abu Kandi asked Gaffari if he did not hear the Holy Prophet (Sal'am) forbidding people seeking death as it breaks the chain of action and deprives of the opportunity to seek His Forgiveness. Abu Asba said that he had heard the Holy Prophet (Sal'am) saying that one should seek death before the happening of any of the following six:

(i) Government of Fools;
(ii) Majority of mean people;
(iii) Trade in justice;

(iv) When murder is regarded as insignificant,
(v) When help to relatives is discontinued: and
(vi) When a taste for reciting and hearing of Holy Quran as music begins to spread (Maruzi, Tabrani)

6. Hazrat Umar Bin Asba (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated that none should desire death unless he is confident of his record of good acts. And when they find that following six things have become common in Islam they should desire for death and if life is in their hands they should lose their grip. The six things are—(a) Children's rule; (b) majority of mean persons; (c) government of ignorant people (d) trade in justice; (e) unjust murder; (f) reciting of Holy Quran in sing song way. (Tabrani)

That is when these things become common and people do not regard them evil which is the lowest stage of belief then in this critical time it does not matter so much if one desires for death.

7. Hazrat Abu Huraira (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated that soon there would be the time when death would be dearer to believer than the honey mixed with water. (Ibn Abidduniya)

8. Hazrat Abu Zar (radhiallaho anho) has said that there will be a time when people, see, the funeral passing by-ing would desire that they would have been in place of the dead. (Ibn Abidduniya)

That is people will prefer death to life.

9. Hazrat Abu Salma Bin Abdur Rahman (radhiallaho anho) narrates that once he went to see Abu Huraira (radhi-allaho anho) who had fallen seriously ill and prayed to Allah for his speedy recovery. But the latter immediately interrupted by saying "O' Allah, do not restore health to me, and told the former that there would be a time when death would be more

valuable to the living souls than pure gold". He forewarned Abu Salma there would soon be a time when people would see grave with the desire that they would have been in place of the buried. That is he wished he were dead.

10. Hazrat Abu Usman (radhiallaho anho) says that once Ibn Masud (radhiallaho anho) was sitting in his ante-chamber when a sparrow passed dung on his head which he cleaned with his hand and stated that he preferred the death of all the members of his family and that of his own to the death of that bird. Ibn Masud (radhiallaho anho) had two beautiful wives and very pretty children from them and enjoyed a high social status. (Maruzi)

11. Hazrat Khalid (radhiallaho anho) once said that if death was present in any house he would be the first to approach it. (Abu Naim)

12. Hazrat Abu Musnahar (radhiallaho anho) narrates that he once heard about a man who prayed for the long life of Saeed Bin Abdul Aziz Tanukhi (radhiallaho anho) by saying. 'May Allah grant him a longer life.' But Saeed Bin Abdul Aziz took ill of it and said 'May Allah call me soon to His Mercy.'
(Ibn Asakir)

13. Hazrat Ubaida Bin Mahajir (radhiallaho anho) once said if any body told him that by touching that pillar he would die then and there he would soon rise to touch it. (Abu Naim)

14. Abu Abdullah Abdur Rahman Senalgi once said, "–The world calls to mischief and satan invites to sin, but to meet Allah is better than the two." (Abu Naim)

15. Umar Bin Maimun never desired death and used to say that he offered so many rakaat of salat every day. But when he was subjected to torture by Yazeed Bin Abi Muslim then fearing mischief in religion, he desired death.
(Ibn Abidduniya)

16. Hazrat Ummuddarda (radhiallaho anha) says that whenever anyone died in good plight Abu Darda (radhiallaho anho) congratulated the departed one and wished that he were in his place

When once she told him some thing contrary to that he said she did not understand that the man who rose in the state of faith in the morning lost it in the evening even without knowing that he had lost the faith. (Ibn Abidduniya)

17. Hazrat Abu Huraira is quoted to have said that he noticed man a going. The latter said that he was going to the market. Abu Huraira (radhiallaho anho) asked him if he could do so he should buy death before he returned Mecca.
(Ibn Abi Shaiba, Baihiqi, Ibn Sa'ad)

18. Hazrat Arbaz Bin Saariya says that one of the Companions of the Holy Prophet (Sal'am) was very fond of death and used to pray, "O' Allah, I have grown very old and my bones have softened, hence call me to Thyself". This Companion says that once it so happened that in a mosque of Damascus he was making the same prayer when suddenly a very handsome youth appeared and interrupted him saying he should instead pray in this manner :

اَللّٰهُمَّ اَحْسِنِ الْعَمَلَ وَبَلِّغِ الْاَجَلَ

"O' Allah make actions better and take me upto death."

When the Companion asked who he was, the young man said that he was Rotaeel who removes sorrow from hearts of believers. Saying so, he disappeared. (Tabrani, Ibn Asakir)

ABUNDANT REMEMBRANCE OF DEATH

Scholars have observed that death does not mean the total end. It is nothing but break of the relation between the soul and the body and transfer from one place to the other.

(1) Hazrat Bilal Bin Saad RA. used to repeat in his sermons that they were created to live not to perish.

(Abu Shaikh, Abu Naim)

(2) Hazrat Umar Bin Abdul Aziz RA used to say that the people are created to enjoy the permanent life.Death does not perish them rather moves them from one house to the other.

DEATH IS A GIFT FOR BELIEVERS

1. Hazrat Abdullah Bin Umar RA. quotes the Holy Prophet Sal'am to have said "Death is gift for a believer."(Hakim, Bihiqi)

2. Hazrat Bin Masud RA has said that the neat and clean thing has gone from the world and only sediment has been left. So death is a gift to every Muslim. (Ibn Abi Shaiba,Maruzi tibrani)

The gift is token of love and grace and something new.The death is a favour to man from Allah as he transfers a soul from the mortal bounds to perpetuity and immortality and to state of complete bliss and happiness.

3. Hazrat Imam Husain Bin Ali RA. quotes the Holy Prophet (Sal'am) to have stated that death is a lovely gift of Almighty to the believer. (Dailami)

4 Hazrat Mahmood Bin Labeeb RA. quotes the Holy Prophet (Sal'am) to have stated man does not appreciate two things which are better for him. One is death which he fears not knowing that it is better than odd mischiefs, the other dearth of wealth which he dislikes without knowing that it reduces 'accountability' as well.

The less the possession or wealth, the easier are the accounts and explanations.

5. Hazrat Zar'aa Bin Abdullah RA. quotes the Holy Prophet (Sal'am) to have stated that the man loves life although

death is better for him. And he loves possession of much wealth although dearth of wealth reduces accountability as well.

(Baihiqi)

6. Hazrat Taus RA. Says the grave is protector of one's faith.

(Ibn Abi Shaiba, Maruzi)

7. Hazrat Rabi Bin Khaisam RA. says that death is better than all those mysterious things which a believer waits for. (Ibn Mubarak, Maruzi)

8. Hazrat Abu Darda RA. says that death is better for believer and non-believer alike and if anyone doubts it he may verify it through the Holy Quran. (Saeed Bin Mansur, Ibn Jareer)

وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ط

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِيْ لَهُمْ ط

"And what Allah has is the best for the men of Piety—and non—believers should not take that the respite given to them signifies that world is meant for them. (Kashfur Rehman)

It means that death is good for the believer as he will be recipient of the boons of other world after the death and for the non—believer death is good, for his crimes and sins would go on increasing with the length of life.

9. Hazrat Jafar Ahmar RA. has said that one for whom death is not good, life is also not good. (Ibn Abidduniya

10. Hazrat Anas RA. quotes the Holy Prophet (Sal'am) to have said that the death is expiation for every believer's sin. Ibnul Arabi has confirmed the authenticity of this report.

(Abu Naim, Baihiqi)

That the thing which compensates for the wrong doing and wipes out sins is called expiation.

DEATH DELIGHTS FOR BELIEVERS

1. Hazrat Malik Bin Maghool RA. says that the first thing which a believer will embrace is death when he witnesses the Divine Benevolence. (Ibn Abidduniya)

2. Maharib Bin Wissar says that Hazrat Khasima asked him if the thought of death delighted him. He replied in the negative. Then he said that as far as he knew the death does not please only those who see flaw in their good deeds or faith.
(Ibn Mubarak)

BELIEVERS LOVE DEATH

1. Hazrat Abu Darda (radhiallaho anho) says that he loves poverty, is fond of death and likes illness so that it absolves his sins. (Ibn Sa'ad, Baihiqi)

2. Hazrat Abu Darda (radhiallaho anho) was asked what he would like his friend to have. He said 'death'. When asked what he would like him to have if the death is not forth-coming, he said "scarcity of wealth and children."
(Ibn Sa'ad, Ibn Abi Shaiba, Ahmad)

3. Hazrat Ubbada Bin Samit (radhiallaho anho) has said that he wished dearth of wealth and early death for his friends.
(Ibn Abi Shaiba)

4. Hazrat Abu Darda (radhiallaho anho) says that he does not love any gift more than salutation from anyof his brothers and no news about him is more pleasing than the news of his death.

5. Muhammad Bin Abdul Aziz Taimi (rahmatullah alaihi) says that when Abdul A'ala Taimi was asked what he liked best for himself and his friends, he replied that he liked death.
(Ibn Abidduniya)

6. Hazrat Abu Malik Aşhari (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated,"O'Allah death is dearer to one who knows me asThy Apostle." (Tabrani)

INTERESTING EPISODE OF IBRAHIM'S DEATH

7. As the Angel of Death sees Hazrat Ibrahim (alaih-is-salam) to take out his soul he asks the Angel of Death if one takes away the soul of ones friend. Then the Angel is told to ask him if he has any such instance as one refused to meet ones friend. Ibrahim (alaih-is-salam) grows restless to hear this and asks the Angel of Death to take out his soul immediately.
(Ahmad)

8. Hazrat Anas (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have told him that if he kept his last words in his mind, he should be fond of death more than anything else.
(Isbahani)

9. According to Hazrat Suhail Tastari (rahmatullah alaihi) three persons desire death. One who does not know what happens after death, second, who escapes the destiny and third who loves the prospects of meeting Allah. (Ibn Sa'ad)

10. Hazrat Haban Bin Aswad (radhiallaho anho) says that death is a bridge by crossing which one friend reaches the other.
(Ibn Sa'ad)

11. Hazrat Abu Usman (radhiallaho anho) says that it is a matter of taste to love death in spite of all comforts and amenities of life. (Ibn Sa'ad)

12. Hazrat Zunnun Misri (rahmatullah alaihi) says that the desire of death is of the highest position and status. When a man reaches this stage, he awaits death with his longing to meet his Creator and see Him. (Ibn Asakir)

13. When Hazrat Abu Ataba Khaulai (radhiallaho anho) was informed of fleeing away of Abdullah Bin Abdulmalik due to fear of epidemic the former uttered :

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

"We belong to Allah and shall return to Him"

He said that he never expected that he would live to hear such things and added that he would indicate to him the dispositions that his brethren had adopted. viz. (i) it was more pleasant for them to meet Allah than have the honey (ii) that they did not fear enemy whatever its strength might be (iii) that they were not afraid of the worldly wants and needs and were fully confident that Allah is their Sustainer (iv) that if plague spread in any locality they remained firm in their respective places and awaited the Judgment of Allah. (Ibn Asakir)

14. It is stated by Ibn Abd Rabbah (radhiallaho anho) that he inquired of Makhul whether he loved Paradise. The latter replied that there is none who does not love the same. Then the former said if it was so he should love death also as there was no other way except that one to go to Paradise.

(Abu Naim)

15. Abdur Rahman Bin Yazeed Bin Jabir (rahmatullah alaihi) says that Abdullah Bin Abi Zakariya used to say that if he was allowed to choose between a life of one hundred years spent in obeying Allah's orders and immediate death, he would prefer latter out of immense pleasure to meet Allah, the Holy Prophet (Sal-am) and the people of piety in Paradise. (Abu Naim)

16. Ahmad Bin Abil Hawari (rahmatullah alaihi) says that he heard Abu Abdullah Nibaji saying that if he was given a choice between possessing the whole world from the beginning with all its comforts to be legitimately enjoyed, free of reckoning, and the immediate death, he would prefer the latter otherwise it would be highly surprising that they did not like to meet One Whom they worshipped. (Abu Naim, Ibn Asakir)

17. It is stated by Abdur Rahman (rahmatullah alaihi) that a person in the company of Abu Aoor Salmi declared swearing by Almighty that nothing on earth was created which was dearer to him than death. On hearing it, Abu Aoor said that he would prefer to become like him to having red camels.

(Ibn Mubarak, Imam Ahmad

Note:— Red camels are considered prize possession by Arabs.

DEATH IS A COMFORT FOR BELIEVERS

1. Hazrat Abu Qatada (radhiallaho anho) narrates that once a funeral passed by the Holy Prophet (Sal'am) who asked if it was 'Mustarih' or 'Mustrah minho'. The Companions asked what he meant by those words. The Prophet (Sal'am) said that through death, a believer passes on to the Mercy of Allah and is relieved of the worries and troubles of the world. While a transgressor or evil doer relieves men, animals and other objects of the world from the worries and troubles through death.

(Bukhari, Muslim)

Note :— 'Mustarih' means one receiving comfort and 'Mustrah minho' means one by whom others are comforted.

That is due to ill luck of the transgressor, rain is stopped whereby grain and vegetation do not grow and all suffer trouble. The death of such a person removes the trouble of all others as rain begins to fall and vegetation grow.

2. Yazeed Bin Abi Ziad (radhiallaho anho) says that a funeral passed by Hazrat Abu Hajifa when he remarked that either he got comfort through death or people got comfort through him. (Ibn Abi Shaiba)

3. Hazrat Ibn Masud (radhiallaho anho) has said that for the believer there is comfort in meeting Allah.

(Imam Ahmad, Ibn Abidduniya)

4. Hazrat Masrooq (rahmatullah alaihi) used to say that he did not envy anything so much as a believer in the chamber of his grave where he was relieved of the worries of the world and was in peace from the torments. The words of Abi Shaiba are that there is nothing better for a believer than his grave in which he is free from the punishment of Allah and relieved of the worries of the world. (Ibn Mubarak, Ibn Abidduniya)

5. Haisham Bin Malik (rahmatullah alaihi) says that once he was in the company of Aifa Bin Abdahu where Abu Atia Muzbuh was also present and there were talks about those who were in comfort and luxury. Aifa asked who were in greater ease and comfort. Certain persons were named as most affluent. He asked Abu Atia'to give his opinion on the subject. He replied that one who was relieved of punishment in his grave was in greatest ease. (Ibn Mubarak)

6. Hazrat Safwan Bin Saleem (rahmatullah alaihi) says, although death is quite unpleasant, there is comfort for believer in it because he is relieved of the torments of the world therein. (Ibn Abidduniya)

7. Muhammad Bin Ziad says that according to some learned men,to a wise man death is much easier to bear than the lapses of indifferent man of learning. (Ibn Abidduniya)

8. Hazrat Safian (rahmatullah alaihi) used to say that death may be regarded as comfort for the pious. (Ibn Abidduniya)

9. Hazrat Tamin Dari says that Allah orders the Angel of Death to go to His friend and bring him now as He has tested him in comfort and distress and he has attained the position which he had wanted for him, "Go and bring him so that I may relieve him of the worries and the sorrows of the world." (Ibn Abidduniya)

It means that a good man finds comfort in death, is relieved of the worldly worries, finds an abode in the ever lasting amenities of the Paradise and in the Mercy of Allah. While a transgressor and impious man's death relieves the creatures of Allah.

THE WORLD IS A PRISON FOR BELIEVERS

1. Hazrat Abdullah Bin Amro Bin Aas (radhiallaho anho)quotes the Holy Prophet (Sal-am) to have said that the world is a prison and a place of scarcity for the believer. So

when he leaves this world, he is free from the prison and scarcity. (Ibn Mubarak, Tabrani)

2. Hazrat Abdullah Bin Umar (radhiallaho anho) says that the world is Paradise foranon-believer, but a prison for the believer. When his (the believer's) soul is taken away, he is like a liberated prisoner. free to walk about. (Ibn Mubarak)

3. Hazrat Ibn Umar (radhiallaho anho) quotes the Holy Prophet (Sal-am) as telling to Abu Zar (radhiallaho anho) that the world is undoubtedly prison for the believer, his grave a place of refuge and Paradise his permanent abode of returning. While for a non-believer the world is Paradise,the grave his torment and Hell his permanent abode of returning. (Abu Naim)

4. Ibn Laal (radhiallaho anha) indirectly reports from Hazrat Aisha (radhiallaho anha) that the world for believer is never free from anxieties and worries, and how can it be when the world is a prison for the believer. (Abu Naim)

5. Hazrat Ubada Bin Samit (radhiallaho anho) says that the Holy Prophet (Sal'am) has said that there is none on the surface of earth who dies and receives all good and benevolence from Allah, yet he longs to return to this world except the Martyr who wishes to come back to the world only to lay his life once more in the Path of Allah. (Nasai, Tabrani, Ibn Abidduniya)

It means that the martyr is only an exception to wish to return to this world otherwise none will like to come back as he will be enjoying all the pleasures of the Hereafter. As the Holy Prophet (Sal'am) has characterized that the world is a place of scarcity and prison for believer and he lives in anxiety and scarcity in this world. And those who live in comfort in this world are also bound by laws of religion etc. While non-believers are free from such bindings. Hence for the non believers the world may be regarded as Paradise.

PREPARATION FOR DEATH AND ITS REMEMBRANCE

1. Hazrat Abu Huraira (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated 'people remember the destroyer of comfort, the death abundantly.'

(Tirmizi, Nasai, Ibn Maja)

2. Hazrat Anas radhiallaho anho quotes the Holy Prophet (Sal'am) to have stated that as soon as one remembers death during the days of ones poverty and destitution, one gets relieved of the pangs of poverty and as soon as one remembers it during ones prosperous day, it disrupts his pleasure. (Bazaz)

It means that its remembrance in prosperity disrupts the pleasures and the same in poverty relieves the person of its pangs.

3. Hazrat Umar (radhiallaho anho) says that some one asked the Holy Prophet (Sal'am) who was wiser than the others. The Prophet (Sal-am) replied one who remembered death abundantly and remained busy in preparations for the 'after-death' is wiser. (Ibn Maja)

4. Hazrat Shaddad Bin Avas (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated that the man who controls his desires and does proper action for after death is wiser while the man who puts hope in Allah but subjugates his actions to the worldly desires entirely is imprudent.

(Tirmizi, Ibn Maja)

5. Hazrat Anas (radhiallaho anho) quotes the Holy prophet (Sal'am) to have commanded to remember death abundantly as it keeps away sins and develops indifference to the world. If you remember death in prosperity the former would minimize the value of the latter and if you remember it in adversities, it would make you contented with the conditions. (Ibn Abidduniya)

6. Atakhurasani narrates that the Holy Prophet (Sal'am) happened to come across an assembly of the people in which they were laughing loudly. He told them to include the thing into their assembly that spoils all the worldly pleasures. Companions inquired what that thing was. The Holy Prophet (Sal-am) replied that it was death. (Ibn Abidbuniya)

7. Hazrat Abu Sufian (radhiallaho anho) quotes a certain person to have stated that Holy Prophet (Sal-am) advised someone to remember death abundantly. It would make him indifferent to every thing, saving itself.

8. Hazrat Zaid Salmi (radhiallaho anho) narrates that whenever the Holy prophet (Sal-am) found negligence among his companions, he called to him in a loud voice and reminded that death was inevitable whether a man was in misery or in ill-luck.

(Ibn Abidduniya)

9. Hazrat Ammar (radhiallaho anho) quotes the Holy Prophet (Sal-am) to have stated that for sermonizing and preaching, death is sufficient. (Tabrani)

It means that there is no preacher better than death and it is severer than other severities.

10. Hazrat Ka'ab (radhiallaho anho) says that if one understands death, the rest of the worldly troubles lose their edge for him. (Abu Naim)

11. The Holy Prophet (Sal-am) was asked if there was anyone who would be raised with the martyr, he said that the person who remembered death at least twenty times during a day and a night would be raised with martyrs. (Tabrani)

12. Ibn Sabit (radhiallaho anho) says that once a man was exceedingly praised by the companions before the Holy Prophet (Sal-am). He inquired about the disposition of the man regarding remembering death. When there was no reply to this question

PREPARATION FOR DEATH AND ITS REMEMBRANCE

1. Hazrat Abu Huraira (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated 'people remember the destroyer of comfort, the death abundantly.'

(Tirmizi, Nasai, Ibn Maja)

2. Hazrat Anas radhiallaho anho quotes the Holy Prophet (Sal'am) to have stated that as soon as one remembers death during the days of ones poverty and destitution, one gets relieved of the pangs of poverty and as soon as one remembers it during ones prosperous day, it disrupts his pleasure. (Bazaz)

It means that its remembrance in prosperity disrupts the pleasures and the same in poverty relieves the person of its pangs.

3. Hazrat Umar (radhiallaho anho) says that some one asked the Holy Prophet (Sal'am) who was wiser than the others. The Prophet (Sal-am) replied one who remembered death abundantly and remained busy in preparations for the 'after-death' is wiser. (Ibn Maja)

4. Hazrat Shaddad Bin Avas (radhiallaho anho) quotes the Holy Prophet (Sal'am) to have stated that the man who controls his desires and does proper action for after death is wiser while the man who puts hope in Allah but subjugates his actions to the worldly desires entirely is imprudent.

(Tirmizi, Ibn Maja)

5. Hazrat Anas (radhiallaho anho) quotes the Holy prophet (Sal'am) to have commanded to remember death abundantly as it keeps away sins and develops indifference to the world. If you remember death in prosperity the former would minimize the value of the latter and if you remember it in adversities, it would make you contented with the conditions. (Ibn Abidduniya)

6. Atakhurasani narrates that the Holy Prophet (Sal'am) happened to come across an assembly of the people in which they were laughing loudly. He told them to include the thing into their assembly that spoils all the worldly pleasures. Companions inquired what that thing was. The Holy Prophet (Sal-am) replied that it was death. (Ibn Abidbuniya)

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12. Ibn Sabit (radhiallaho anho) says that once a man was exceedingly praised by the companions before the Holy Prophet (Sal-am). He inquired about the disposition of the man regarding remembering death. When there was no reply to this question,

it was said that he did not deserve whatever eulogy was made for the man, at all. (Ibn Abi Shaiba, Ahmad)

It follows that real praise is for the person who remembers death continuously.

13. Hazrat Taimi (rahmatullah alaihi) has said that there were two things that had disrupted worldly pleasures for him and those were remembrance of death and standing before Almighty Allah. (Ibn Abidduniya)

14. Hazrat Abu Huraira (radhiallaho anho) narrates that once a man visited the Holy Prophet (Sal-am) and said that he did not like death. The Prophet (Sal-am) asked if he had any wealth in his possession. The man replied that he had. Thereupon he told him to send his wealth ahead because the heart of a believer is with his wealth and if he sends it ahead he will desire to go and possess it, but if he leaves it behind he will like to remain behind with it. (Abu Naim)

It means that he should distribute his wealth among the needy persons.

15. Hazrat Raj'a Bin Haiwa (radhiallaho anho) narrates that the Holy Prophet (Sal'am) has said that whoever remembered death quite frequently abandoned his jealousy and pleasures. (Ibn Abidduniya)

16. Hazrat Abu Darda (radhiallaho anho) says that one who remembered death very frequently reduced his jealousy and pleasures. (Ibn Abi Shaiba, Ahmad)

17. According to Rabi Bin Anas (radhiallaho anho), the Holy Prophet (Sal-am) has said that belief in death is enough to create indifference towards worldly matters and attraction towards the Hereafter. (Ibn Abi Shaiba, Ahmad)

18. According to Hazrat Tariq Mahaaribi (radhiallaho anho), Holy Prophet (Sal-am) advised him to prepare for death before it actually came. (Tabrani)

19. Abu Hazim (radhiallaho anho) has advised to give up the acts which make one dislike death and it will not harm one when one dies. (Ibn Abi Shaiba)

20. Hazrat Umar Bin Abdul Aziz (rahmatullah alaihi) says that whoever gets the idea of death close to himself begins to understand the things will round himself. (Abu Naim)

21. Hazrat Jabir Bin Noah (rahmatullah alaihi) says that Umar Bin Abdul Aziz (rahmatullah alaihi) once wrote to some of his family members if they remembered death within themselves days and night, they would begin to hate all the mortal things and love all the immortal things. (Abu Naim)

22. Hazrat Ka'ab (radhiallaho anho) says whoever understood death got the troubles and worries of the world turned easy.

23. Hazrat Hasan (radhiallaho anho) has said that whoever makes it obligatory to remember death in his heart, finds the entire world and whatever is therein worthless. (Ibn Abidduniya)

24. Hazrat Safia (radhiallaho anha) says that a woman complained to Hazrat Aisha (radhiallaho anha) against her ow hard heartedness. She advised her to remember death very frequently for it would soften her heart.

25. Hazrat Anas (radhiallaho anho) quotes the Holy Prophet Sal-am to have said that the best piety in the world was remembrance of death and to meditate is the best adoration. And one who becomes indifferent to everything else, by remembrance of death would find his grave a flower-bed of Paradise. (Dailami)

26. Hazrat Ali (radhiallaho anho) has said that grave is a box of action and it will be found out as such after death. (Ibn Asakir)

27. According to Hazrat Abu Huraira (radhiallaho anho) Holy Prophet (Sal-am) told the Companions that whosoever dies gets abashed. When inquired of the reason by them, he said that if one had not done much good one was abashed for that and if was an evil doer, one would be abashed for not refraining oneself from sins. (Tirmizi)

THE THINGS THAT REMIND DEATH

1. According to Hazrat Abu Huraira (radhiallaho anho), Holy Prophet (Sal-am) has asked the people to visit the graves as it reminds death. (Muslim)

2. Hazrat Ibn Masud (radhiallaho anho) quotes the Holy Prophet Sal-am to have said that formerly he had forbidden them visiting grave but now they should visit graves because it would remind them of the Hereafter and make them indifferent to the worldly matters. (Ibn Maja, Hakim)

3. Hazrat Abu Saeed radhiallaho anho quotes the Holy Prophet Sal-am to have said that he had previously forbidden them to visit graves but later he allowed them to do so.Visit to the graves fore-warns. (Hakim)

4. It is indirectly stated by Hazrat Anas radhiallaho anho that the Holy Prophet Sal-am said that formerly he had forbidden them to visit graves but then they should do so because it softens the heart, brings tears to the eyes and reminds of the Hereafter.

5. According to certain men of learning whoever recited the following prayer after every Fardh Salat, remembered death twentyfive times :

اَللّٰهُمَّ تُبْ عَلَيْنَا قَبْلَ الْمَوْتِ وَهَوِّنْ عَلَيْنَا سَكَرَاتِ الْمَوْتِ وَارْحَمْنَا
عِنْدَ الْمَوْتِ وَلَا تُعَذِّبْنَا بَعْدَ الْمَوْتِ يَا خَالِقَ الْحَيَاةِ وَالْمَوْتِ رَبَّنَا
تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصّٰلِحِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرّٰحِمِيْنَ

"O' Allah by Thy SpecialFavour, turn to us and make pangs of death easy for us and have Mercy on us at the time of death and save us from the tortures (of) after death. O Creator of life and death, O' our Fosterer, make us die on Islam, and include us among the pious Muslims. Just by Thy Mercy, O' Most Merciful of all the mercifuls"

FEAR OF ALLAH AND GOOD PRESUMPTIONS

1. Hazrat Jabir (radhiallaho anho) narrates that three days before his demise Holy Prophet (Sal'am) was heard saying that none but one who thinks good of Allah, should die. (Bukhari, Muslim)

2. Hazrat Anas radhiallaho anho says that the Holy Prophet (Sal'am) went to a young man who was about to die and inquired of him in what condition he found himself. The young man said that he was hopeful of Allah's Mercy and afraid of his sins The Holy Prophet Sal-am says that at such a time if these two things are found in ones heart Allah gives one what one hopes and saves from what one fears. (Imam Ahmad, Tirmizi, Ibn Maja)

3. Hazrat Hasan (radhialiaho anho) says that he heard the Holy Prophet (Sal-am) saying that it is the word of Allah that he would not combine two fears and two safeties. So one who feared Him in this world would be given safety in the next and one who did not fear Him in this world would be put to fear in the next world. (Hakim, Tirmizi)

4. Hazrat Ibn Abbas (radhiallaho anho) says if you find anyone on verge of death, give him glad tiding so that he meet Allah with good presumptions and if you find a man in prosperity frighten him so that he seek Allah's Forgiveness. (Ibn Mubarak)

5. Hazrat Ibn Masud (radhiallaho anho) swearing by

Almighty says that whoever holds good opinon about Him, gets his expectations fulfilled. (Ibn Abi Shaiba)

6. Hazrat Ma'az Bin Jabal (radhiallaho anho) says that Holy Prophet (Sal'am) asked the Companions if they wanted, he could tell them what Allah would ask the believers first on the Day of Reckoning and what believers would submit. When the Companions requested him to describe he said that the first question asked by Allah would be if they loved to meet Him and all would say 'undoubtedly they loved to meet Him, Then he would ask the reason for the same. The believers would submit because they hoped for His forgiveness and pardon. Thereupon Allah would say that forgiveness had become inevitable for them. (Ibn Mubarak, Imam Ahmad, Tabrani)

7. According to Aqba Bin Muslim (radhiallaho anho), the dearest quality of man in the sight of Allah is his endearing desire to meet Allah. (Ibn Mubarak)

8. Shaabi (rahmatullah alaihi) says that Allah has assigned three doors as the means of knowing Him, i.e. (a) Door of Fear (b) Door of Hope and (c) Door of Love. And whosoever gets an access to all the three has achieved his object.

The person for whom the Door of Fear is opened will weep night and day and tears will clean his body, while the fire of Hell will cool down for him, as Allah does not combine two fears in a person. Prophet Sal'am has said that the reward of each good act has been mentioned, but no one except Allah knows the reward. If one drop of tear falls on the cheek of a believer in fear of Allah, it extinguishes the flames of fire.

During the regime of Hazrat Umar (radhiallaho anho), there was a man who was filled with fear of Allah. One night he recited the following verse of the Holy Quran repeatedly and fell to the ground and expired:- وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ط (سورہ رحمٰن)

"One who fears to stand before Allah, for him there are two Jannah (the Gardens of Paradise)."

When Hazrat Umar radhiallaho anho heard of his death, he came and led his funeral paryer. When the man was buried Hazrat Umar (radhiallaho anho) put his mouth near the grave and recited the same verse. Then a voice came from the grave, "O' Umar both the Gardens of Paradise have been allotted to me."

Hazrat Abu Amama (radhiallaho anho) had a pupil named Abu Ghalib who was once in Syria and stayed with a man of the clan of Qais. That man had a nephew whom he used to snub on irreligious conduct. The nephew fell ill and sent a man to bring his uncle who refused to go but was taken there by the visitor. The uncle chastised and abused his nephew who said if Allah would hand him over to his mother what she would do. The uncle said that she would take him to Paradise. Then the nephew said that Allah is more Merciful than the mother, and so saying he died. The uncle buried him. Incidently when brick had been properly laid over the grave one brick fell down and the uncle moved aside. On inquiring of Abu Ghalib the man told that the grave had filled with the effulgence and the space broadened. (Ibn Abidduniya, Baihiqi, Ibn Asakir)

Hazrat Hameed (rahmatullah alaihi) says that one of his nephews was of a bad conduct. He fell ill and sent a man for him. When he reached him he found that the mother of the person (his own sister) was sitting nearby and weeping due to what she already knew about the conduct of her son. The nephew asked if she was not merciful to him and the uncle said that surely she was. Then the nephew said that Allah was more Merciful to him than his mother. And so saying he expired. Hameed (rahmatullah alaihi) put her into the grave with the help of another companion. At the time of putting brick, he found that it had widened so far as his eye could see. When he sought confirmation from the other Companion it was in the affirmative and the latter congratulated him for the same. He says that the merciful treatment on part of Allah was due to the words the dying man had uttered about Allah's Mercifulness. (Ibn Abidduniya, Baihiqi)

Hazrat Shaabi (rahmatullah alaihi) states that Hazrat

Hasan Basri rahmatullah alaihi and the famous poet Farzooq were accompanying a funeral, one riding on a horse and the other on a mule. Farzooq said to Basri that the worst of men was going along the best of men. Hazrat Hasan said that he was not worst of the men as the non-believers were much worse. He said, "O" Farzooq what preparations have you made for the Day of Judgment ?" Farzooq replied : Seventy years' belief in the unity of Allah, an old age spent in Islam and good presumptions about Allah. Hazrat Hasan observed that good presumption about Allah was the best.

Hazrat Shaabi says that after the death of Farzooq, a man saw him in his dream and asked him how Allah treated him. Farzooq replied that Allah made him stand before Him and asked if he remembered what he had said to Hazrat Hasan. He replied in the affirmative and Allah said that He had forgiven him just then because of his good presumption of Him.

Hazrat Sabit Banani (rahmatullah alaihi) has stated about a young man of mischievous nature whose mother always reminded him that death was inevitable and he should remember it. When he was about to die his mother fell on him and said that it was the day for which she had been sounding him to take care of. But the boy said to his mother that Allah was Most Merciful and he hoped that He would not deny His Mercy to him. Saying, the boy expired. And Hazrat Sabit Banani says that he was absolved by Almighty Allah due to his good presumption about Him.

There is an old story of ancient time about a man who spent his whole life in Ibadah and always feared Allah presuming that He was Most Wrathful and punished severely for the slightest lapses. It is said that when he died and was presented to Allah. He told the angel that the man's presumption was that of His being wrathful and Severe Punisher, so he should be treated accordingly and was thrown into the Hell. On the other hand there was a man who was a transgressor and spent his life in sinful actions. But it was his daily routine that he got up early in the morning and represented his carelessness and transgression and sought for Allah's forgiveness and always refreshed his good presumptions about Allah. When this man died Allah ordered the angel to justify the good preasumption of His servant and forgave him.

2--Mercy Of Allah

1. GOOD ACTIONS

1. Hazrat Jabir radniallaho anho quotes the Holy Prophet Sal-am to have said that mere actions of any person won't take him to Paradise, or save him from Hell, unless it is Allah's Mercy and will. Prophet Sal-am has included himself also in to the same criterion.

The above tradition conveys that mere strength of action is not a guarantee for Paradise. Nothing but Mercy of the Almighty is capable to save from the torture of Day of Judgment.

2. Hazrat Ibn Masud radhiallaho anho quotes the Holy Prophet Sal-am to have stated that if Allah's Benevolence does not help, no one can have salvation by his actions alone. The Companions further inquired whether Prophet's Sal'am actions also will not give him salvation and he replied, 'unless Allah's Mercy covers him.'

2. GOODNESS AND VILLAINY

1. Hazrat Ibn Masud radhiallaho anho quotes the Holy Prophet Sal-am to have stated that their birth is deposited in their mothers womb first in the form of a sperm and it remains in the same form for forty days. Then it is transformed into a clot of blood for the next forty days and then it is transformed into a piece of flesh. At this stage Allah sends an angel who blows soul into it and writes four things, i.e. (a) his sustenance (b) his age (c) his conduct and (d) whether noble or villain. Holy Prophet Sal-am then told his Companions swearing by Almighty Allah that one of them practises pious deeds. His actions

resemble those of the man of Paradise. But the Divine Destiny over whelms his deeds when Only a cubut's length is left for him to enter the Paradise. He begin to do impious things and he is dragged into the Hell. While one of them does evil things. But the Divine Destiny subdues his deeds when only a cubit's length is left for him to enter the Hell, he begins to do pious things. He is permitted to enter the paradise.

2. Hazrat Abu Darda radhiallaho anho says that the man is good or villain by birth.

3. Hazrat Abu Zar radhiallaho anho says that the good one of the next world is good in his mother's womb and the villain is villain in his mother's womb and the destiny never changes. But the good one of the world some times becomes a villain and enters Hell while the villain of this world sometimes becomes good and enters Paradise.

It means then the man remains whatever he has been destined to be but those who are called good or bad by the people on the basis of their outward conduct may be changed as such.

3--The Angel Of Death

1. THE MESSENGERS OF DEATH

According to Qartabi rahmatullan alaihi, some Apostles of Allah inquired of the Angel of Death if the latter had not got any messengers to send ahead to the people to warn them of their end. It is said that the angel replied in the affirmative and said that illness, whitening of hairs, old age, weakening of eye sight and audibility are such messengers. Anyone, having these signs, does not repent then at the time of taking out his soul, the angel reminds him that so many messengers were sent to warn him and now he himself has come as the last messenger.

Besides this every morning an angel cries, "O' men of forty this is the time to take provision, your limbs are yet strong and mind fresh O' the men of fifty the harvest time of age is near. O' the men of sixty, have you forgotten the punishment and become unmindful of meeting Allah. So you will have no helper or friend." أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ (تذكرة القرطبي)

"Did we not give you the age in which you should have pondered—And had the Messengers not come to you to warn of it." (Kashfur Rahman)

2. ASSISTANTS TO ANGEL OF DEATH

1. The Holy Quran says :

قُلْ يَتَوَفّٰكُمْ مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

"O, Prophet Sal'am, tell them that their souls are taken away by the angel who is deputed for the purpose".
(Kashfur Rahman)

2. Again the Holy Quran says :

حَتّٰٓى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ

"When death comes to any one of you, then his soul is taken away by the angel sent by Us and they do not prevaricate to the least". (Kashfur Rahman)

Hazrat Ibn Abbas radhiallaho anho says that the word 'Rosolana' points out to the angels that are Assistants to the Angels of Death. (Ibn Abi Hatam, Ibn Abi Shaiba)

3. Waheb Bin Munabbeh says that the angels who are near a man to give him death. They put down the death hours. At the appointed time of death they hand over the soul of man to the Angel of Death. The Angel of Death is like a tax collector and his Assistants hand over the soul to him at the appointed time just as the assistants of tax collector handover the amount to their officer after the collection. (Abi Sheikh)

4. Hazrat Abu Huraira radhiallaho anho says that when Allah intended to create Adam alaihis-salam, he sent one angel after the other to bring the soil. But when they came down to collect the soil, the earth represented in the Name of Allah not to take the soil as it might be meant for fire, consequently, the angels returned without the soil and repeated the same story. In the end the Death of Angel was sent down and when he was collecting the soil, the earth entreated him also likewise not to take the soil. But the Angel of Death very shrewdly told that the Order of the Almighty was to be carried out unfailingly and it could not be disobeyed. He collected the soil from all over the earth and presented the same before Allah. Then water from Paradise was added to it. It turned into rotten mud. Adam was created out of the same bad smelling kneaded mud. When it died, it made backing sound. (Ibn Abi Hatam)

There is also a resembling episode in Ishaque Bin Bashar rahmatullah alaihi Kitabul Mubtada in which the name of the first angel is mentioned as Israfil and of the second one Meekail

alaihis-salam . Yet in another Version of the same episode the name of the first angel is Jibrail alaihis salam. (Ibn Asakar)

5. Ibn Sabit rahmatullah alaihi says that four angels manage the affairs of the world whose names are Jibrail, Meekail, Israfeel and Izrail, the Angel of Death alaihimus sal-am.

Jibrail alaihis-salam looks after the affairs of the armies and winds. Meekail alaihi-salam manages the rains and cultivations. Izrail alaihi-salam has been given the responsibility of taking out the souls Israfeel alaihi-salam conveys the commands of the Almighty to them. (Ibn Abi Hatam, Abu Sheikh)

6. In reply to a question by some one Rabi Bin Anas radhiallaho anho says that the Angel of Death is chief of rank and has got many Assistants. Every step of the Angel of Death covers the distance from east to west. According to him, the soul of the believer is kept near the place known as 'Sadrat-ul-Munteha'. فَالْمُدَبِّرٰتِ اَمْرًا (Abul Sheikh, Ibn Habban)

7. Ibn Abbas radhiallaho anho in a certain commentary has said that certain angels accompany the Angel of Death at the time of taking out soul of any person Some of them take the 'departed' soul up into the Heaven and some stay behind to pray for forgiveness of the dead and the others say A'meen on prayers offered for him till the burial after funeral prayer.

(Ibn Abidduniya)

3. FEATURES OF THE ANGEL OF DEATH

1. Hazrat Ubaid Bin Umar rahmatullah alaihi narrates that Prophet Ibrahim alaihis-salam was in his home when a very handsome man entered into it. He questioned the man by whose permission he had got in. The man said that got in by permission of the owner. Surprizingly the Prophet alaihis-salam said that he himself was the owner. The man then disclosed that he was Angel of Death. Hazrat Ibrahim alaihis-salam asked him

again that he did not find his appearance of which he was told. When on instance of the angel the Prophet alaihis-salam turned about and looked at the Angel of Death his every hair had turned into an eye and it had assumed a dreadful figure from which the Prophet alaihis-salam sought protection. The angel again took to his former shape. He told him that when Allah sends him to a person who likes to meet Him, he goes in the former appearance while he goes to a person who does not like to meet Him in the latter dreadful appearance. (Ibn Abidduniya)

2. According to Hazrat Ka'ab radhiallaho anho's version of the episode once Hazrat Ibrahim alaihissalam saw a stranger in his house and when on questioning, the latter disclosed his identity. He asked him to show signs by which the identity could be established. The angel asked him to turn round twice. First he assumed the beautiful appearance in which he goes to take out the soul of any believer and it was exceedingly beautiful. Then he showed him the appearanne in which he takes out the soul of any non-believer and it was extremely dreadful and frightening.

3. Hazrat Ibn Masud and Hazrat Ibn Abbas radhiallahu anhum narrate that when Allah made Prophet Ibrahim alaihis salam his friend, the Angle of Death sought permission to visit the former to give the glad tiding. When he reached there and gave the glad tiding, the Prophet alaihis salam asked him to show the appearnce in which he goes to take away the souls of the non-believers. The Prophet alaihis-salam, after turning his face, looked back to find a very dreadful monster in black colour whose head was touching the sky, flames of fire were coming out of its mouth and each of his hair was in the shape of mouth throwing flames of fire from the mouth. It made him fall into a swoon. When he recovered, the angel had assumed his former appearance.

Hazrat Ibrahim alaihis-salam again asked him to show the appearance in which he goes to believers to take out their souls.

This time when he looked back after turning his face, he saw a person of very bright face in spotless white clothes.

The Prophet alaihissalam observed each time that the appearances are sufficient punishment and reward for non-believers and believers respectively in case nothing more happens to them after death.

4. Hazrat Ashas Bin Aslam's version of the same episode is carried to another point to the effect that Hazrat Ibrahim alaihis-salam ask the Angel of Death what he does when a wanted man is in the east and the other in the west or where due to epidemic or a bloody war the number of dying persons is very high. The Angel of Death said that he takes out the souls by order of Almighty Allah and all souls are between his two fingers irrespective of distance and gap of time. According to narrator, the world is like a tray for the angel and he takes away the soul from wherever he likes according to orders of the Almighty.
(Ibn Abidduniya, Abu Sheikh)

It means that all the places are equal for the Angel of Death and distance has no meaning for him.

4. EARTH IS A BLEAK & PLAIN LAND FOR ANGEL OF DEATH

1. Hazrat Mujahid rahmatullah alaihi says that the earth has been made as a plain land for the Angel of Death and he takes out the souls of the men with the help of his Assistants from wherever he likes. (Imam Ahmad, Abu Sheikh, Abu Naim)

2. Hakam Bin Eina (rahmatullah alaihi) states that the world to the Angel of Death appears as a plain of land to a man.
(Abu Sheikh)

3. Hakam rahmatullah alaihi narrates that Prophet Yaqub, Jacob, alaihis-salam asked the Angel of Death whether all the souls were taken out by him only. The angel replied in the affirmative.

The Prophet Yaqub alaihis-salam again asked how it was while he was sitting with him and the wanted souls were scattered all over the world. The Angel of Death said that it was just like that as he was sitting there and the food was served before him on the table and he without any trouble, took-up what he liked to eat. It was so because the entire world had been given under his control. (Ibn Abidduniya)

4. Abu Qais Azdi (rahmatullah alaihi) narrates that when inquired of the Angel of Death how he takes out the souls he says that he calls out the souls and they respond to it. (Dainuri)

5. A question was asked to Hazrat Ibn Abbas radhiallaho anho regarding two persons whose time of death was the same and who lived far away from one another in the opposite directions viz East and West, and how the Angel of Death would take out the souls of the two at the same time. He replied that the Angel of Death had got full control on every object of the world space, directions and all the elements of the nature just like a man who could exercise as well on the table spread before him and had access to whatever item was there on his table. (Ibn Abi Hatam, Abu Sheikh)

6. Hazrat Ibn Abbas radhiallaho anno has said that the Angel of Death has been given such a control over the thing of the world as anyone has control over the things placed under his palm. The Angels of Mercy and Punishment accompany the Angel of Death. The souls of the pious and God fearing people are entrusted to the Angels of Mercy and the souls of evil doers are handed over to the Angels of Punishment. (Jwaiber)

7 Hazrat Zaheer Bin Muhammad radhiallaho anho narrates that a person asked the Holy Prophet Sal-am how it was possible for the Angel of Death who was a single being to take out the souls of different persons at the same time when the battles were fought one in the far east and the other in the far. West and the people were dying simultaneously and in the larger number. The

Holy Prophet Sal-am replied that Allah had made the world a tray for the Angel of Death and he picked up his objects just like the food one does from the tray.

5. THE WORLD BETWEEN THE THIGHS OF THE ANGEL OF DEATH

1. Hazrat Shahr Bin Hoshab radhiallaho anho says that while the Angel of Death is sitting the entire world is between his knees and the wooden slate in his hand in which the time of death of each of the enlisted men is written and the angels stand alert before him. The Angel of Death looks at the wooden slate and orders these angels to go and take out his soul at the time of each person's death. (Ibn Abidduniya, Abu Sheikh, Abu Naim)

2. Abul Musanna Hamsi narrates the soft earth and its mountains are between the thighs of the Angel of Death and he is accompanied by the Angels of Mercy and punishment who take out the souls of their respective concerns and hand it over to him. Someone asks what happens when the words cling like lightning in some battlefield. Hamsi tells that the Angel of Death calls out the souls and the souls come out towards him.

6. DAILY VISIT OF ANGEL OF DEATH TO EVERY HOUSE

1. Hazrat Hasan radhiallaho anho says that the Angel of Death visits thrice a day every house to survey the men whose sustenance is over and whose spans of life has ended. He takes out the souls of such persons. When the people of the household weep, he stands on the threshold of the door of the house and says it is none of his faults as he has been given order by the Almighty and has neither snatched his sustenance nor has reduced span of his life. He has been visiting their home frequently and will continue to do so till none of them is left. Hazrat Hasan says if the people of the house of the dead happen to see the Angel of Death on their threshold they would certainly leave the dead alone and weep for themselves. (Ibn Abidduniya).

2. Hazrat Ata Bin Yasar rahmatullah alaihi says that the Angel of Death visits every house five times a day to see if there is anyone whose soul has been ordered to be taken away.
(Saeed Bin Mansur, Imam Ahmad)

3. Hazrat Ka'ab radhiallaho anho says that the Angel of Death visits every house seven times a day to see if there is anyone whose time is over and he has been ordered to take out his soul. (Ibn Abi Hatam)

4 According to Mujahid rahmatullah alaihi, the Angel of Death takes two rounds of every dwelling place whether built of mud or pukka everyday. (Imam Ahmad, Abu Sheikh)

5. Hazrat Sabit Banani rahmatullah alaihi says that there are twenty four hours in a day and night and the Angel of Death reaches the person whose time of death has come. He takes out the soul of the person if he already has orders for the same otherwise goes away. (Abu Naim)

6. Hazrat Anas radhiallaho anho indirectly narrates that Angel of Death casts seventy glances on every man in a day. And when the man whose soul has been ordered to be taken out is found laughing he is very much surprised to see that the man who is to die is laughing in such a manner. (Tusi, Ibnum Najjar)

7. Hazrat Akrama radhiallaho anho has said that the Angel of Death consults the Register of Peoples Life three or five times a day. (Abu Sheikh)

7. ANGEL OF DEATH RECEIVES SPECIFIC ORDERS TO TAKE OUT THE PARTICULAR SOUL

1. Hazrat Khasima radhiallaho anho narrates that Angel of Death was a close friend of Prophet Sulaiman (Soloman) alaihis-salam and once the latter asked the former about taking away the souls of the particular persons and leaving untouched those sitting by the dying ones. The Angel of Death replied that he had no beforehand information of the souls that were to be taken

out. But he was given slips bearing orders to take out the particular souls which he did. (Ibn Abi Shaiba)

2. Hazrat Khasima (radhiallaho anho) also narrates that the Angel of Death once came to Hazrat Sulaiman alaihis-salam and intently looked upon a person who was sitting with him. When the Angel of Death left, that man inquired who the person was and Hazrat Sulaiman said that he was the Angel of Death. Then the man requested him to order the winds to take him to India and it was so ordered. Thereafter, the Angel of Death came to Hazrat Sulaiman alaihis-salam and he inquired about the matter. The angel said that he had the order to take out that soul in India and was very much surprised to see him sitting with him.

3. It is further stated by Hazrat Khasima radhiallaho anho that Hazrat Sulaiman alaihi-salam asked the Angel of Death to let him know the time when former's soul was to be taken away. But the angel said that he had no knowledge of any of the cases and was just given a slip to take out the soul at he given moment alongwith the prescribed details. (Ibn Asakir)

It means that the assignment to the Angel of Death is just in time.

4. Hazrat Muammar radhiallaho anno says that he is given to know that the Angel of Death has no fore-knowledge of any body's death. He is given the order to take away the soul of the particular person just in time. (Imam Ahmad,)

5. Ibn Jareeh rahmatullah alaihi has said that he is let to know that the Angel of Death is ordered to take out the soul of such and such person at such and such time on a particular day.
(Ibn Abidduniya)

8. ANGEL OF DEATH USED TO APPEAR FORMERLY

1. According to Hazrat Abuh Shah Jabir Bin Zaid

radhiallaho anho, the Angel of Death used to take away soul without any pain or ailment, the People began to abuse him. He complained to Allah who assigned ailments to the people. Then they began to attribute death to ailments and forgot the Angel of Death. (Maruzi,Ibn Abidduniya)

It means that with the exceptions of a few persons, all began to attribute death to illness.

2. Hazrat Amash rahmatullah alaihi says that in ancient days the Angel of Death used to appear before the people and ask them to have their wishes fulfilled as he had gone to take away their souls. But when people resented, the angel complained to Almighly, he assigned illness and made death a secret. (Abu Naim)

3. Hazrat Abu Huraira radhiallaho anho depicts that it is the case of Hazrat Musa alaihis-salam that when the Angel of Death came to him to take out his soul, he very harshly slapped him and the former lost one of his eyes and complained to Allah saying that his devotee had blinded one of his eyes and if he were not respected, he would have retaliated. Allah ordered the angel to go to him again and ask him to put his hand on one of the bulls. His age would be increased for so many years as the number of hair of the bull under his palm thus placed. The angel conveyed the message and Musa alaihis-salam asked what would happen after that. The angel said that he would have to die afterwards then Musa alaihis-salam said as death was inevitable, why not just then. Then the angel gave him an apple to smell and in the mean while his soul was taken away. It is said that thereafter the Angel of Death began to come secretly and Allah recovered his eye. (Imam Ahmad, Bazaz, Hakim)

9. LENIENCY TO BELIEVERS

1. Hazrat Khazraj radhiallaho anho says that he heard from the Holy Prophet Sal-am that when the latter saw Angel of Death near one of the companions, he asked the angel to be

lenient to the Companion who was undoubtedly a believer. The angel told the Prophet Sal'am to be happy and cool his eyes as he was lenient to every believer at the time of taking out his soul. And when the people of the household of the dead wept he stood with the soul in his hand and said that he had carried out the orders of the Almighty and had not reduced time of his life or sustenance. If they were satisfied with it then they got its reward. He would come to them again and again but would take away the soul of them only at the appointed time for each of them, wherever they might be living at that time. Without Divine order, he could not take away the soul even of a mosquito.

Jafar Bin Muhammad (rahmatullah alaihi) says that at five times of the salat, the Angel of Death looks out for the wanted souls and persues to recite 'Kalimah' to the strictly disappointed believer and drives away Satan from around him. (Tabrani)

2. Saleem Bin Atiya rahmatullah alaihi mentions that Hazrat Sulaiman alaihis-salam went to inquire after the health of a friend who was on death bed. He asked the Angel of Death to be lenient to his friend. His friend told him that the Angel of Death said that he was lenient to all the believers. (Maruzi)

10. LENIENT TO GENEROUS PERSONS

1. Hazrat Hameed Bin Mabuf rahmatullah alaihi quotes his father to have said that the latter had accompanied certain people to go to inquire after the health of Hazrat Hakam who was on his death bed and had gone unconscious due to the pangs of death. One of those present prayed to Allah to modify the pangs of Hakam as he was such and such noble and virtuous man. When Hakam regained consciousness he enquired about the person who was praying to Allah and told him on behalf of the Angel of Death that he was lenient to all generous people, and then passed away. (Ibn Bakaar, Ibn Asakar)

11. DEATH OF APOSTLES

1. Hazrat Ibn Abbas radhiallaho anho says that an angel sought permission to meet Hazrat Idris alaihis salam which was granted and when this angel came to meet him he asked if the angel knew the Angel of Death or that if he was his friend. The angel said it was not in his power to enchance or reduce the span of life but he could recommend to be lenient at the time of taking out his soul, because the Angel of Death was his brother among angels. Then angel desired Hazrat Idris (alaihis-salam) to ride on him between his wings and took him up to Heaven to introduce to the Angel of Death. When they reached Heaven and the angel told the Angel of Death to move aside for a while. The latter said that he knew the purpose but the time of Hazrat Idris had ended and just twinkling of an eye was left for his demise. So Hazrat Idris passed away between the wings of the angel. (Ibn Abi Hatam)

2. Hazrat Ibn Umar radhiallaho anho says that the Angel of Death represented to Allah that Hazrat Ibrahim alaihi-salam was afraid of death very much. Almighty told the angel to convey to Ibrahim alaihis-salam that when much time lapses for the friends to have met then one grows fond of meeting the other. The message was conveyed to Hazrat Ibrahim who immediately submitted, "O' my Fosterer I am fond of meeting Thee.' The Angel of Death gave him a flower to smell and in the meanwhile his soul was taken away.
(Huzaifa, Ishaque Bin Bashar)

3. Hazrat Muhammad Bin Almunkadar rahmatullah alaihi says that when Angel of Death came to Hazrat Ibrahim alaihis-salam he said that his Fosterer had ordered him to take out his soul so leniently that he had never been so to any of the believers so far. Hazrat Ibrahim desired the Angel of Death, in name of Almighty to represent to Him on his behalf. When the angel represented to Allah He told him to go back and tell him that a friend loves to meet his friend. On hearing this the

Apostle asked to carry out the orders of the Almighty without any delay and his soul was taken out. (Abu Sheikh)

It means that the Angel of Death enters any house whether it belongs to a saint or Apostle but when he went to the House of the Holy Prophet Sal'am, he sought permission to enter his house. [Tabrani By Hussain (rad)]

12. ALLAH HIMSELF TAKES OUT THE SOULS OF LOWER BEINGS

Hazrat Anas radhiallaho anho quotes the Holy Prophet Sal-am to have said that the life-span of earthly worms, animals and birds etc. depends on the completion of the course of their Tasbeeh. As soon as they completeit, Allah Himself takes out their souls and the Angel of Death has nothing to do with them.
(Abu Sheikh, Aqili, Dailmi)

13. ANGEL OF DEATH IN DREAMS

Hazrat Zaid Bin Aslam radhiallaho anno says that his father Aslam radhiallaho anho narrated the saying of Hazrat Ibn Umar radhiallaho anho that the Holy Prophet Sal'am had said that every Muslim should write his Will and keep it with him before three nights were over. (Ibn Asakar)

The Episode—Hazrat Aslam radhiallaho anho reports that once he sent for ink, pen and paper to write down his Will but sleep overpowered him in the meanwhile. He saw in his dream a very handsome man, wearing spotless white and odorous clothes and he asked him by whose permission he entered the house. The handsome man said that he entered by permission of the Almighty and said that he was Angel of Death. When Hazrat Aslam got frightened he said that he had not gone to take out his soul. Then Hazrat Aslam asked him to write down note of safety from Hell and he asked for paper and pen which Hazrat Aslam gave him and the angel wrote on the paper:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَسْتَغْفِرُ اللّٰهَ - اَسْتَغْفِرُ اللّٰهَ

"In the name of Allah, the Most Mercitul, Most Benevolent I seek forgiveness of Allah."

The words were written on both the sides of the paper and he handed over the same to Hazrat Aslam radhiallaho anho saying that it was the rescript from Hell. When the latter woke up he was still frightened and when he saw the paper which he had sent for the will the rescript of the angel was there on both the sides. (Ibn Asakar)

It means that for safety from Hell a believer should frequently seek Allah's Forgiveness.

14. ANNUAL REGISTER OF DEAD PERSONS

1. It is said by Hazrat Abu Huraira radhiallaho anho that Prophet Sal'am has said that a register of the persons to die is prepared. In it names of those persons who are destined to die within span of year from Sha'aban to Sha'aban are taken down. Aman marries and has children also but does not know that his name has also been included into the list of dead ones. (Dailmi)

2. Hazrat Aisha radhiallaho anha has reported that Prophet Sal-am used to observe fasts through out the month of Sha'aban with the exception of one or two days. When asked for the reason he said that in this month the names of those who are destined to die during the current year are recorded and he wants to be recorded as observing fast at the time of enlistment. (Abu Yala)

3. Hazrat Ata Bin Yasaar radhiallaho anho says that the Angel of Death is given a Paper containing list of those who are destined to die in the current year on 15th of Sha'aban. People planting trees and building houses do not know that their names have been included in to the list of those who are destined to die in the current year (Ibn Abidduniya)

4. Hazrat Rashid Bin Saad radhiallaho anho quoted the Holy Prophet Sal'am to have said that on 15th of Sha'aban Allah sends an order to the Angel of Death to take out souls of such and such persons in the year. (Dailmi)

5. Hazrat Muhammad Hajada radhiallaho anho narrates that Allah has created a tree under the Divine Throne (the Arsh) and every person is assigned a leaf thereof. The man whose leaf has fallen has to die the very moment and his soul is therefore taken out instantly. (Commentary of Abu Sheikh)

6. It is said that the Angel of Death keeps a vigil on the leaves of the tree and notes the drying up of them. He takes out the soul of the person immediately after his leaf has fallen. (Sharah Barzakh)

15. WHO KNOWS FIRST ABOUT DEATH OF A PERSON

Hazrat Atha Bin Aamir radhiallaho anho says that the first knowledge about the particular person who is destined to die comes to the Guardian Angel who takes record of action of the person to Heaven and brings his sustenance to him. When he sees that sustenance of the person has exhausted in his store he understands that the person is about to die. (Ibn Abidduniya)

16. SIGN OF GOOD DEATH

1. Hazrat Anas radhialllaho anho quotes the Holy Prophet Sal-am to have stated that Allah demands good actions from the person whom He intends good. When the Companions ask what is meant by demanding actions. He says that Allah helps the person to do good things before his death. (Tirmizi, Hakim)

2. Hazrat Amr Bin Hameq radhiallaho anho says that Holy Prophet Sal-am has said when Allah intends to make anyone His friend, He gives him a bath. On inquiry, he explains to the Companions that He helps that person to do good acts before his

death. So much so that his neighbours are also pleased with his good acts. (Ahmad, Hakim)

3. It is reported from Hazrat Aisha radhiallaho anha that when Allah intends good to any person, he sends a year earlier than his death an angel who guides him to a right path and helps him do good actions till his death occurs and it is a good death and known to the people who praise the person. At the time of death, the man sees the list of boon in the Hereafter for him he wishes to meet Allah as soon as possible and attempts to vomit the soul.

While contrary to it when Allah intends mischief for a person one year earlier than his death He imposes a Satan upon him who misleads him and makes him do bad actions till he dies. People condemn him and feel relieved. At the time of his death he tries to inhale his soul and does not like to meet Allah. He also dislikes Him. (Ibn Abidduniya)

It means that difference between believer and non-believer lies in desire to meet Allah at the time of death. The former likes to meet Him at the earliest and the latter does not like to meet Him.

17. PANGS OF DEATH

1. Hazrat Aisha radhiallaho anha while describing the fatal illness of the Holy Prophet Sal-am states that a vessel of leather or wood filled with water was kept near him and he used to dip his both hands into it and wet his face reciting 'Lailaha illallaho'.

لَآ اِلٰهَ اِلَّا اللّٰه

"There is none worthy of worship except Allah", and that the pangs of death were very severe. (Bukhari)

2. Hazrat Aisha Siddiqa radhiallaho anha also says that since she has seen severity of the death of the Prophet Sal-am she does not envy any body's easy death. (Tirmizi)

3. It is also said by Hazrat Aisha radhiallaho anha that after seeing the severity of the pangs of death of the Holy Prophet Sal-am, the pangs of death are no more an unpleasant thing. (Bukhari)

4. Hazrat Sabit radhiallaho anho quotes Holy Prophet Sal-am to have stated during pangs of death that it is also jsut if a man does good acts bearing in mind the severity of the pangs of death. (Zuwaid Zuhd)

5. Luqman Hanafi and Yusuf Bin Yaqub rahmatullah alaihim say that when a person brought to Hazrat Yaqub alaihis-salam the good news of the whereabout of his lost son, he said that the only matching reward to offer a tip for the good news he had brought was that he should pray that the pangs of death were made easy for him.

6. Hazrat Ibn Masud radhiallaho anho narrates that the soul of a believer comes out with his sweat but the soul of a non-believer is squeezed out as that of a donkey. Severity of death atones for the sins committed by the believers and the good acts committed by a non-believer are rewarded by making his death easy. (Tabrani, Kabir, Abu Naim)

7. Hazrat Waheeb Bin Dard is the source for quoting a sacred Tradition that if Allah intends to be Merciful to anyone after his death, He makes him suffer ailments, loss of children and shortening of Sustenance like tragedies etc. to undo the sins he had committed in the world. If still there are certain sins standing, the pangs of death are made severer so that he comes to Him purified as he was at the time of his birth. Contrarily, if He wants any body to put to torture after death, he gives return of all his good acts in this world, affluence of sustenance, ease and comfort and makes his death easier if still some good acts are left un-rewarded So that when he reaches Him, no good act is left for reward to save him from Hell. (Majalis Dainuri)

8. Hazrat Zaid bin Aslam radhiallaho anho says that when all the good acts of the believer have been taken into account and it still runs short of the requirement the death for him is made painful and thus his sins being completely washed off, he is admitted to Paradise. But if a non-believer does some good acts in the world, he is compensated by making death easier for him and then he meets his end of the disbelief, i.e. Hell.
(Ibn Abidduniya)

9. Hazrat Aisha radhiallaho anha quotes that the Holy Prophet Sal'am to have said that for a believer there is reward in everything and even severity of death is rewarded. (Ibn Maja)

10. It is said by Hazrat Barida radhiallaho anho that the Holy Prophet Sal-am has said that a believer passes away while the sweat is still on his forehead. (Tirmizi, Ibn Maja, Hakim)

11. Hazrat Salman Farsi radhiallaho anho says that he had heard the Holy Prophet Sal-am saying that when the death of anyone is near he should carefully observe three things in him i.e. whether his forehead is perspiring, whether his eyes are wet and whether his nostrils are dilated. If these signs are visible, take it that Allah's Mercy is on him. But if he snarles like camel goes on pressing his throat, his colour becomes red and the corners of his mouth are brown (like the ash) he should take that he is under the Punishment of Allah. (Nowadarul Usool)

12. Hazrat Ibn Masud radhiallaho anho narrates that if some lapses of the believer are left unatoned, then he is subjected to the hardship of death and his forehead perspires.
(Saeed Bin Mansur)

13. Hazrat Alqama Bin Qais radhiallaho anho says that when the time of death of his cousin drew nearer, he went to him. Putting his hand on the forehead of the dying man he found it was perspiring and said 'Allahu-akbar' (Allah is the Greatest).

Hazrat Ibn Masud radhiallaho anho has said that the Holy Prophet Sal-am says that a believer's forehead perspires at the time of his death. He also says that every believer commits some lapses and if any of these are left unatoned the pangs of death are made severer. After saying this much Hazrat Ibn Masud (radhiallaho anho) says that he does not want to meet his death like a donkey. (Baihiqi)

14. Hazrat Alqama radhiallaho anho also reports that when his nephew's death approached he went to him and found that his forehead was perspiring. Seeing this he began to laugh. When people asked what made him laugh, he said that he recalled the words of Hazrat Ibn Masud that a believer's soul comes out with sweat on his forehead while a non-believer or transgressor dies like a donkey.

The lapses which a believer commits are atoned with severity of death. (Ibn Abi Shaiba, Baihiqi)

15. It is said by Hazrat Ibrahim Nahfi that Hazrat Alqama radhiallaho anho told Hazrat Aswad that when his death approaches the latter should come to him and preach Kalimah. As soon as his forehead begins to perspire, he should tell him the good news. (Maruzi)

18. LONG LASTING PANGS OF DEATH

1. Hazrat Jabir Bin Abdullah radhiallaho anho quotes the Holy Prophet Sal am to have said that very strange things happened with Israelites. Then he said that a group of them went to their ancestral grave yard and decided to offer two rakaat of Salat and pray Allah to send some dead man of the graveyard so that they could inquire about the happenings of death. So after they prayed, a blackman, bearing mark of prostration on his forehad, appeared before it and asked what it wanted to know ? He said that he had died hundred years ago but the bitterness of death had not yet left him and it should pray to restore him to his former condition. (Ibn Abi Shaiba, Ahmad)

2. Hazrat Umar Bin Habeeb radhiallaho anho says that two Israelites did so much adoration to Allah that they were tired and gave up their practice. Then they thought of serving in the graveyard and began to do so. They also started praying there and a dead man appeared to them and told them that he had died eighty years ago but he still felt the pinch of death. (Ahmad)

3. It is said by Hazrat Ka'ab radhiallaho anho that the dead man will continue to feel the pangs of death so long as he is in the grave. For the believers, this pain is more than all other pains but for the non-believer it is very light as his trouble will come in the form of ever-lasting punishment after death. (Abu Naim)

4. Hazrat Imam Auzai rahmatullah alaihi says that he is given to know that the dead man continues to feel the pangs of death till they are revived for reckoning. (Ibn Abidduniya)

5. According to Hazrat Hasan radhiallaho anho Holy Prophet Sal-am says that the torture of death is as severe as one hundred wounds of a sword. (Ibn Abidduniya)

6. According to Hazrat Zihak Bin Humza radhiallaho anho Prophet Sal-am had told the Companions, when asked, that the least pain of death was equal to one hundred strokes of a sword. (Ibn Abidduniya)

7. It is indirectly reported by Hazrat Anas radhiallaho anho that the least pain of death is equal to one thousand strokes of a sword.

8. Hazrat Ali Karmallah wajhoo says swearing by the Almighty that dying from one thousand strokes of sword is easier than dying on the bed. (Ibn Abidduniya)

9. Hazrat Hasan radhiallaho anho says when Musa alaihis-salam was asked about the pang of death, he said it seemed as if a barbed iron rod was thrust to stomach and its thorns were

entangled in veins and then it was drawn out with great force. Hearing this the Angel of Death said that it was yet made easier for him. (Ibn Abidduniya)

10. It is said by Hazrat Abu Ishaque radhiallaho anho that Musa alaihis-salam was asked about the pain of death. He said that he felt as if a thorny rod was thrust in entrails and it was drawn out with great force, bringing out the contents of the entrails entangled in the rod. Hearing this the Angel of Death said that he felt thus when much leniency was accorded to him (Abu Sheikh)

11. Hazrat Ibn Abi Malika radhiallaho anho says that after the death of Hazrat Ibrahim alaihis-salam, the Angel of Death was asked how his soul was taken out. He said that it seemed as if it was taken out by the thorns of the palm. The angel reminded that he felt like this when great latitude was allowed to him. (Maruzi)

12. It is reported that when Musa alaihis-salam Prophet Moses died, Allah asked how he found the death. He replied that he felt as if a living bird was being fried in the pan. It neither got relief by dying nor could fly out of that torture.

13. About the pangs of death there was another description of Hazrat Musa alaihis-salam that he felt like the goat that was being skinned out by the butcher.

14. Hazrat Anas radhiallaho anho quotes the Holy Prophet Sal-am to have stated that at the time of taking out souls of man the angels surround and bind them up. If they do not do so the hardship of death would make them flee to forests and other open places.

Hazrat Fuzail Bin Ayaz rahmatullah alaihi is asked why does the man whose soul is being taken away, remains silent. He says because angels tie him up berore hand. (Abu Sheikh)

15. It is said by Hazrat Shahr Bin Hoshab radhiallaho anho that Holy Prophet Sal-am, when asked by the Companions about the pangs of Death, said that in the least it is like that of a thorny shrub which is thrust into a bundle of wool or cotton and when it is drawn out it brings out that material also. The severity of the death can be anticipated through it.

(Ibn Abidduniya)

16. It is indirectly reported by Hazrat Maisara radhiallaho anho that if a single drop of the torture of death is thrown over the inhabitants of earth and Heaven, they will all die. And one hour of the Day of Judgment is seventy times severer than the pangs of death. (Maruzi)

17. It is said by Muhammad Bin Abdullah Bin Yessaf radhiallaho anho that when the time of death of Hazrat Amr Bin Aas radhiallaho anho came,his son asked him to describe the condition of death while he had been looking throughout his life for such a wise man as could narrate it to him. Hazrat Amr Bin Aas said that by Allah his whole body was so fastly bound that he was unable to breathe and it seemed as if he was breathing through the eye of a needle and it seemed as if a thorny twig was being drawn out of his body from head to feet. (Ibn Abidduniya)

18. It is said by Hazrat Awana Bin Hakam radhiallaho anho that Hazrat Amr Bin Aas radhiallaho anho used to express a sense of surprize at a person who was in his consciousness at the time of his death yet was unable to narrate the particulars of death. When the time of the death of Hazrat Amr radhiallaho anho reached, his son desired him to narrate how he felt the pangs of death. He told it was beyond his capacity to narrate and as a bit of it he felt that the Hills of Razvi were over his neck and thorns of palm were thrust into his belly and his breathing was so hard as if it was through the needle's eye.

(Ibn Saad, Hakim

19. It is said by Hazrat Ibn Malika radhiallaho anho that Hazrat Umar radhiallaho anho asked Hazrat Ka'ab radhiallaho

anho to narrate the conditions of death. He told that a tree of thorns was thrust in his stomach and every thorn of it was entangled with a vein and in that state a very powerful man was pulling out that tree with all his force and with thorns all the veins were coming out. (Ibn Abi Shaiba, Ibn Abidduniya)

20. Hazrat Shaddad Bin Aus radhiallaho anho says that death is breath staking terror. For believer it is more painful than being cut by saws or scissors or being boiled in the kettle. If any dead man states the condition of death to others after his death, the men of the world will forget their ease and comfort and shall lose their sleep for ever. (Ibn Abidduniya)

21. Hazrat Wasla Bin Asqa radhiallaho anho quotes the Holy Prophet Sal'am to have advised to visit their men while they were in pangs of death and preach them 'Kalimah Tayyaba' and give the glad tiding of Paradise he added that as man, with the sense of separation from his family members, is in a very strange state of wonder and it is this time when Satan is very near to him to create suspicions and misguide him to make his end with mischief. By the Being in Whose hands the life of Muhammad is when a man's soul is taken out he feels much pain in every vein of his body. (Abu Naim)

It is said by Fa'ma Bin Ghailan Jafi rahmatullah alaihi that the Holy Prophet Sal'am used to pray "O, Allah, That extracts soul from every nerve, every bone and every joint of fingers, 'O' Allah, help me at the time of death and make death easy for me." (Ibn Abidduniya)

22. Hazrat Ata Bin Yasaar radhiallaho anho has quoted the Holy Prophet Sal am to have stated that the grip of the Angel of Death is harder than the thousand strikes of a sword. The believer, who dies, feels pain in every vein separately. At the time of death, Satan, the enemy of Allah, is very near to the dying man. (Masnad Haaris)

23. It is said by Hazrat Ubaid Bin Zaid radhiallaho anho

that once the Holy Prophet Sal'am went to visit a dying man and said about him that every vein of the man was painful and in that intense suffering, an angel of Allah was giving him the good tiding that there was no torture for him after that. Then the Holy Prophet Sal'am went to see another Companion while he was on his death bed and inquired how he felt. The man said that he was in suspense of hope and fear. The Prophet (Sal'am) said whoever felt like that at the time of his death Allah granted him what he hoped and forgave him for what he feared.
(Ibn Abidduniya, Baihiqi)

24. It is said by Hazrat Ibn Abbas radhiallaho anho that the pang of death was the last pain for the believer. (Ahmad)

Hazrat Umar Bin Abdul Aziz rahmatullah alaihi used to say that he did not like pangs of death to be made easy for him as it was the very last thing on which a believer was rewarded.
(Abu Naim, Maruzi, Baihiqi)

25. Hazrat Anas radhiallaho anho says whatever troubles a man suffers throughout his life after his birth, the hardship of the death is the hardest of all. (Ibn Abidduniya)

26. It is said by Zaid Bin Aslam radhiallaho anho which of the disease was without any remedy. Hazrat Ka'ab said 'death'. While Hazrat Zaid Bin Aslam said that the remedy for the death was in the pleasure of Allah.

19. AGONY OF DEATH

It is said by Hazrat Anas radhiallaho anho that Holy Prophet Sal'am has said that the agony of death is very severe for the man. At that time, the joints of the body pray for the well being of one another, wish peace for one another and say that they are parting with one another for as long as the Day of Judgment.

20. MARTYR'S DEATH

1. Hazrat Hasan radhiallaho anho says that agony of

death is severer when the soul moves upto the collarbone. At that time man is so restless that he begins to gasp. But the martyr is saved from it. (Ibn Abidduniya)

2. It is reported by Hazrat Abu Qatada radhiallaho anho that the Holy Prophet Sal'am has said that the martyr at the time of being killed suffers only as much pain as that of the bite of an ant. (Tabrani)

21. ANGEL OF DEATH ALSO TO DIE

Hazrat Muhammad Bin Ka'ab radhiallaho anho says that the Angel of Death will die last of all. It is said that he will be ordered by Allah to die. At this, he will give out a tremendous and sky rending shout. It will be so loud that all the inhabitants of the earth, if alive will fall to the fit. After that he himself will expire.

Hazrat Zaid Nimiri (rah) adds that the death of the Angel of Death will be many times severer than that of any of the creature. (Ibn Abidduniya)

22. SEVERITY OF THE DEATH OF APOSTLES AND ITS SIGNIFICANCE

Imam Qartabi rahmatullah alaihi has said that severity in death of the Apostles is significant in two ways (a) first because it elevates their status and rank and it is not the punishment rather their embelishment through purgation.

There is a Hadith to this effect according to which :

إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَوْلِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ

"The hardest trial is of Apostles, then of the Saints and the pious people accordingly to their respective good deeds.

(b) The second significance of it is that it is convincing for the people about the hardship of the death. It is also a testi-

mony of what the Apostles and pious people have been warning to the people about the pangs of death.

23. SUDDEN DEATH

Hazrat Abdullah Bin Ubaid bin Umair radhiallaho anho says that on his inquiring Hazrat Aisha radhiallaho anha says that when she asked the Holy Prophet Sal'am about the sudden death he said that it was comfort for the believer, but regrettable and despondent for transgressors. (Baihiqi)

It means that sudden death is good for the good people but bad for evil ones, as it does not provide any room to repent and seek Allah's Forgiveness.

24. DEMISE OF THE PROPHET (SAL'AM)

1. Hazrat Aisha radhiallaho anha has said that the Holy Prophet (Sal'am) cleaned his teeth with 'tooth stick' (Miswak) use shortly before passing away. (Bukhari)

A large body of the learned men have concluded from this that by cleaning teeth, it becomes easier for the soul to move out of the body.

2. Hazrat Maimoon Bin Mahran radhiallaho anho has said that the Holy Prophet Sal'am has advised to be attached to good acts and what good acts are done before should be kept in memory. It facilitates the soul to move out of the body. (Ahmad)

25. DEATH IN THE SHAPE OF RAM

خَلَقَ الْمَوْتَ وَالْحَيٰوةَ

It is said by 'Hazrat Qatada radhiallaho anho in connection with the commentary on 'Khalaqal mauta wal-Hayat' (one who created death and life) that life (Hayat) is the horse of Jibrail (alaihis-salam) and death is the spotted ram. (Ibn Abi Hatam)

2. Hazrat Maqatal Vakalbi rahmatullah alaihi says that

death is created in the shape of a ram, the living soul over which it shadows dies instantly and life is horse in shape and the thing on which it shadows gets life.

3. Hazrat Waheb Bin Mumabbeh radhiallaho anno says that Allah has created death in the shape of a ram which had four wings. One of them is under the Throne of Allah (Arsh) the second in the Nether world, the third in the east and fourth in the west.

It was created in this way, Allah said, 'be' and it came into being. Then it was ordered to reveal itself and it revealed itself to Izrail, the Angel of Death. (Abu Sheikh, Ibn Habban)

4. It is said indirectly that on the Day of Judgment Death will be brought in the shape of a spotted ram and will be made to stand between Paradise and Hell and then all people will recognize it and say, when inquired, that they do recognise it is death. Then the death will be slaughtered.

(Two Authentic Traditions)

26. FEW PRAYERS RELATED TO FATAL DISEASE

1. It is said by Sa'ad Bin Abiviqas radhiallaho anho that the Holy Prophet Sal'am has said 'I tell you Ism-e-Azam (the Great words) that is the prayer of Hazrat Yunus alaihis-salam :

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ط

"There is no god except Thee. Thou art free of all the weaknessses undoubtedly, it is me who is guilty."

Whoever recites it forty times during his fatal disease and dies of it, he will be rewarded like a martyr. And if he restores to his health and life, all of his sins will be forgiven on account of this prayer. (Hakim)

2. It is authentically said by Hazrat Abu Huraira radhiallaho anho that Holy Prophet Sal'am told the former "Should I not tell you the words which if an ailing person recites on his bed, Allah will absolve him from the fire of Hell." Abu Huraira requested the Prophet Sal'am to tell him. He said :

لَآ اِلٰهَ اِلَّا اللّٰهُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ وَسُبْحَانَ اللّٰهِ رَبِّ الْعِبَادِ وَالْبِلَادِ وَالْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ عَلٰى كُلِّ حَالٍ اَللّٰهُ اَكْبَرُ كَبِيْرِيَاءُ رَبَّنَا وَجَلَالُهٗ وَقُدْرَتُهٗ بِكُلِّ مَكَانٍ اَللّٰهُمَّ اِنْ كُنْتَ اَمْرَضْتَنِيْ لِتَقْبِضَ رُوْحِيْ فِيْ مَرَضِيْ هٰذَا فَاجْعَلْ رُوْحِيْ فِيْ اَرْوَاحٍ مَنْ سَبَقَتْ لَهُمْ مِّنْكَ الْحُسْنٰى وَاَعِذْنِيْ مِنَ النَّارِ كَمَا اَعَذْتَ اَوْلِيَآئَكَ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنْكَ الْحُسْنٰى ـ

"There is no real god except Allah who is Master of life and death. He is alive and will never die. Pure is the Allah who is Fosterer of men and cities. All the holy and lofty (august and ominous) praises are for Allah. Allah is the Greatest of all. Our Fosterer's greatness and subtlety and His control exists everywhere. 'O Allah' if Thou sendest death to me during this ailment then include my soul amongst Pious ones and save me from the Hell just as Thou hast saved Thy pious servants."

3. Hazrat Ali (Karramallahu Wajhu) states that he has heard such Kalimahs (words) from the Holy Prophet Sal'am that whoever recites them at the time of his death will enter the Paradise. Those words (Kalimahs) are as follows :

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ ط

"There is no god except Allah who is the Most Forbearing, Most Benevolent." (thrice)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط

"All the praises are due to Allah Who is the Sustainer of the worlds." (thrice)

تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ يُحْيِيْ وَيُمِيْتُ ط وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط

"Blessed is the Being Who is Possessor of universe, Who gives life and kills and is controller of everything." (thrice)

(Ibne Asakar,

4. Hazrat Abu Huraira radhiallaho anho says in an Authentic Tradition according to which Allah says that the believer is fully pious to him. We praise Him and He extracts his soul out of his body. (Sunan Saeed Bin Mansur)

27. RECITAL DURING TENSION OF DEATH

1. It is said by Abu Darda radhiallaho anho that Holy Prophet Sal'am has said Allah reduces the tension during the death hours if the Surah Yaseen is recited by the side of the dying man. (Ibn Abidduniya, Dailimi)

2. Hazrat Jabir Bin Zaid radhiallaho anho says that when anyone approaches his death, Surah Ra'ad should be recited by him as it reduces the tension of death and the soul passes out smoothly. He has also said that during the life time of the Holy Prophet Sal'am the recital of the same at the moment of death has been in vogue :

اَللّٰهُمَّ اغْفِرْ لِفُلَانِ بْنِ فُلَانٍ وَبَرِّدْ عَلَيْهِ مَضْجَعَهٗ وَوَسِّعْ عَلَيْهِ فِيْ قَبْرِهٖ وَاَعْظِمِ الرَّاحَةَ بَعْدَ الْمَوْتِ وَاَلْحِقْهُ بِنَبِيِّهٖ وَتَوَلَّ نَفْسَهٗ وَصَعِّدْ رُوْحَهٗ فِيْ اَرْوَاحِ الصَّالِحِيْنَ وَاجْمَعْ بَيْنَنَا وَبَيْنَهٗ فِيْ دَارٍ تَبْقٰى فِيْهَا الصَّحَبَةُ وَيَذْهَبُ عَنَّا فِيْهَا النَّصَبُ وَاللُّغُوْبُ ؛ (ابن ابی شیبه)

"O Allah ! Grant Thy forgiveness to such and such person, cool his resting place, widen his grave, bestow rest upon him after death, introduce him to the Apostle Sal'am, be guardian of his soul, include his soul among those of the pious ones and let us get together with him in the same place where we are free of anxiety and care."

(Ibn Abi Shaiba, Maruzi)

3. It is in the saying of Hazrat Shabi rahmatullah alaihi that Ansar (Razwanallaho alaihim) used to recite Surah Baqr near his person during the tension of death.

(Ibn Abi Shaiba, Maruzi)

In his commentary of the Ayat, وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ط

(Allah creates ways and means for the good of that person who fears Him). (Kashfur Rahman)

4. Hazrat Qatada radhiallaho anho has said that by creating ways and means, means that Allah saves that person from the wordly suspicions, agony of death and terrors of the 'Dooms Day'. (Abu Naim)

5. It is said by Hazrat Hasan radhiallaho anho that Hazrat Umme Salma radhiallaho anha was with him when a man came to inform that such and such person was in the state of tension of death. She immediately asked him to go and recite at his end (at the time of his death):-

سَلَامٌ عَلَى الْمُرْسَلِيْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۝

"Be peace on all the Apostles—And all the praises (are due) to the Sustainer of both the worlds."

28. PREACHING AT THE TIME OF THE TENSION

1. According to a saying of Hazrat Ma'az Bin Jabal radhiallaho anho, Holy Prophet Sal'am has said that he, who recites "Lailaha illallah" at the final moments of his death, will surely get into the Paradise. (Ahmad, Abu Daud, Hakim)

لَآ اِلٰهَ اِلَّا اللّٰهُ

2. It is said by Hazrat Ibn Abbas radhiallaho anho that the Holy Prophet Sal'am said 'when your children start speech, teach them 'Lailaha illallah' and when they draw near to death preach them 'Lailaha illallah'. The person whose first and last words are 'Lailaha illallah' will be granted forgiveness even if he had lived for one thousand years." (Baihiqi, Shabaliman)

لَآ اِلٰهَ اِلَّا اللّٰهُ

3. Hazrat Zaid Bin Aslam radhiallaho anho quotes a saying of Hazrat Usman Ghani radhiallaho anho to the effect that Holy Prophet Sal'am said 'when you happen to visit anyone who is approaching death, preach him to recite 'Lailaha illallaho'

because this Kalma proves gift for one who expires with this Kalma on his tongue.' لَآ اِلٰهَ اِلَّا اللّٰهُ (Ibn Abidduniya)

4. Hazrat Umar Bin Khattab radhiallaho anho asks to preach 'Lailaha illallaho' to your kins at approach of their death because things which are not visible to you are visible to them at that time.

5. It is reported by Hazrat Abu Huraira and Hazrat Abu Saeed Khudri radhiallaho anhuma that anyone who at the time of his death recites :

لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۝

the fire (of Hell) won't touch him. (Tabrani)

6. Hazrat Talha and Hazrat Umar radhiallaho anhuma quote the Holy Prophet Sal'am to have stated that he knows such a Kalimah as if recited by anyone at the time of his death, he will get comfort at the moment of passing out of his soul and on the Day of Judgment this Kalimah would become an effulgence for him and such thing will cause pleasure to him. And that is 'Lailaha illallaho'. لَآ اِلٰهَ اِلَّا اللّٰهُ (Abu Yala, Hakim)

7. It is said by Abu Huraira radhiallaho anho that he has heard the Holy Prophet Sal-am telling about certain person that at the time of his death the Angel of Death came to him and screened his parts of the body he found no sign of good into them, when the heart was screened there in also nothing good was found. Then by opening wide his mouth it was found that the tongue was stuck fast to his palate and he was reciting 'Lailaha illallaho.' The person was granted forgiveness by Almighty on the very basis of Kalimah Tayyaba. لَآ اِلٰهَ اِلَّا اللّٰهُ
(Ibn Abidduniya, Tabrani, Baihiqi)

Hazrat Hasan rahmatullah alaihi says that Hazrat Ibn Mubarak rahmtullah alaihi had asked the former to preach him 'Lailaha illallaho' at the time of his death. He further asked him not to persuade him for anything else because his heart

would be busy in the recital of the same and no other talk he would indulge in. He asked to repeat the preaching only in case he talked otherwise.

Ibn Mubarak said that it was only the heart on whose act depended the salvation of man and without causing any effect upon the heart mere recital by tongue was worthless. Hence, he said that his silence after single persuance of the Kalimah would signify that his heart was in the Divine remembrance.

There is yet another episode related to state of tension of death of Hazrat Abu Zara rahmtullah alaihi that a group of outstanding Ulema including Abu Hatim and Manzar Bin Shazan were present at that time near his bed. They mentioned specifically the 'Tradition of Preaching' and consulted among themselves to constitute a dialogue on the same Tradition. Abu Hatim started thus saying that Zahaak said to him referring to Abu Majaz, he got it from Abu Ausim, Abu Ausim from Abdul Hameed Bin Jafar and he from Hatim Bin Abi Areeb—quoting so much in succession of authenticity all were silent and repented that the entire line of succession was not known by heart to any of them. Abu Zara rahmtullah alaihi who was in state of tension of death picked up the matter and began to state the tradition onward thus saying Abu Ausim said to him referring to Hameed Bin Jafar rahmatullah alaihi and he got it from Svaleh Bin Areeb and he from Kaseer Bin Murra Hazrami and he from the Companion of the Holy Prophet Sal-am Hazrat Ma'az Bin Jabal radhiallaho anho that the Holy Prophet Sal-am said 'the person whose last words Kalimah will be 'Lailaha illallaho' will surely enter the Paradise. After finishing this tradition, Abu Zara rahmatullah alaihi instantly expired.

According to Bukhari rahmatullah alaihi Abu Zara rahmtullah alaihi had just uttered 'Lailaha illallaho' that he expired at the syllable of 'aaa' and he could not utter the following word. In this way Abu Zara's last Kalimah happaned to be Kalimah Tayyaba.

There is another episode related to preaching of 'Kalimah Tayyaba' at the approach of anybody's death like this that when Hazrat Sha'abi rahmatullah alaihi visited a person to inquire after his health he noticed a man preaching repeatedly to him to recite Kalimah. Sha'abi rahmatullah alaihi interrupted the man by saying that he should not pinch the person in state of tension of death like that. The ailing person rejoined by saying that whether anyone preached or not the Kalimah had been made a part and parcel of his moments of life and he was revising it again and again. Then he also recited the following Ayat :

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ

"And Almighty Allah made the Muslims stick to austerity and they alone are worthy of purity and really deserving this Kalimah of Purification." (Kashfur Rahman)

On hearing this Sha'abi rahmatullah alaihi said' "Praise is for Allah who granted forgiveness to that friend of His who remembered 'Kalimah Tayyaba' during his last moments.

When death of Hazrat Junaid Baghdadi rahmatullah alaihi approached, people around him during the moments of tension of death preached him to recite Kalimah 'Laliaha illallaho' He replied that he did not know when he had forgotten it that they were reminding him of the same.

Still further it is ascribed to certain righteous people that at the time of their death when they were asked to recite 'Lailaha illallaho' they opened their eyes and recited the following couplet which means the following :

وَعَدَّدْتُمُونِي عَهْدًا بِالْحِمَىٰ وَمَتَىٰ نَسِيتُ الْعَهْدَ حَتَّىٰ أُذَكَّرُ

"People are reminding me today to vouchsafe the pledge of unity of Allah. When I have 'forgotten' this pledge that I should remember it now."

29. TEMPTATIONS OF SATAN AT THE TIME OF DEATH

Hazrat Imam Qartabi rahmatullah alaihi quotes a glorious Hadith. He has said that Satan attempts repeatedly to mislead

people at the time of their death and makes them suspicious. Sometime it comes in the guise of the man and says, die as Jew and sometime comes in the guise of his mother and says 'dying as Christian is better for him. Then he relates episode narrated by Abdullah Bin Ahmad rahmatullah alaihi about his own father Imam Ahmad Bin Hambal rahmatullah alaihi. According to the statement Abdullah was present at the time of death of his father and noticed that during agony of death Imam Hambal was perspiring. Making signs through the motion of his hands he was saying 'Lata-ud Lata-ud' which means "Dont return" When several times it so happened, Abdullah asked his father 'what the matter was. He said 'Satan appears before me and biting his fingers says O' Ahmad thou hast escaped my design and I repeatedly shout at him not to come back again'

Imam Qartabi rahmatullah alaihi has also repeated another case of the Satans, attempt narrated by his Sheikh Abul Abbas Ahmad Qartabi rahmatullah alaihi. According to that version the brother of the Sheikh of Abul Abbas rahmatullah alaihi was on his death bed in Qartaba and Abul Abbas was present on that occasion. In state of tension the person was asked to recite Lailaha illallaho' but he uttered only the word 'la' which means 'No'. In the mean while when he gathered some of his senses the matter was put to him. Thereupon, he narrated that on his either side two Satans appeared, one said that the religion of jews was the best of all therefore he should die as Jew (Juda) the other said Christianity was the best religion, hence he should die as a Christian. And to both of them he kept on saying 'la' (no). Thus 'la' (no) was not a reply to the preachers of the Kalimah but to those deceptive Satans. He further said that he knew traditionof the Holy Prophet Sal-am to this effect and the same had happened to him.

30. DISOBEDIENCE TO PARENTS, MURDER OF THE MUSLIMS AND DISRESPECT TO THE SHEIKHS

Hazrat Addullah Bin Ufa radhiallaho anho is quoted to

have said that certain person came to the Holy Prophet Sal-am and stated that such and such youth was in the state of tension of death but he was unable to recite 'Kalimah' inspite of the best persuance and his endeavours. The Prophet Sal-am asked if the man had recited the Kalimah during his life time and it was confirmed that he was among reciters of the Kalimah. Saying that there was no reason then for not reciting the Kalimah at the time of death, the Holy Prophet Sal-am rose and followed by his Companions went to the youth. He asked the youth to recite 'Lailaha illallaho'. He regretted that he was unable to utter it. When inquired about the reason for it he said that he had been disobedient to his mother. The Prophet Sal-am again asked if his mother was alive. The man said that she was and on that the Holy Prophet Salam asked to send for her and bring in immediately.

Holy Prophet Sal-am asked the woman if the youth was her son and she replied in the affirmative. Thereafter he told the woman to tell what her reaction would be in case a pyre of fire was lit and it was said that if she did not recommend her son would be thrown into it, would she not recommend to spare and save her son from that fire. The woman said that at that time she would certainly recommend as such. Thereupon, the Holy Prophet Sal-am asked her to make Allah and all of them present there the witness and say that she had been reconciled to her son which she did accordingly. After that when the dying youth was asked to recite 'Lailaha illallaho' he distinctly uttered the words. The Holy Prophet Sal-am was greatly pleased and praised Allah for saving the youth, due to his endeavours, from the Fire. (Baihiqi, Tabrani)

There is an episode narrated by Abdur Rahman Maharabi rahmatullah alaihi in which he has mentioned certain man who could not utter the 'Kalimah' when preached and said that he remained in company of those who snared at Hazrat Umar and Hazrat Abu Bakr radhiallaho anhum. (Ibn Asakir)

people at the time of their death and makes them suspicious. Sometime it comes in the guise of the man and says, die as Jew and sometime comes in the guise of his mother and says 'dying as Christian is better for him. Then he relates episode narrated by Abdullah Bin Ahmad rahmatullah alaihi about his own father Imam Ahmad Bin Hambal rahmatullah alaihi. According to the statement Abdullah was present at the time of death of his father and noticed that during agony of death Imam Hambal was perspiring. Making signs through the motion of his hands he was saying 'Lata-ud Lata-ud' which means "Dont return". When several times it so happened, Abdullah asked his father 'what the matter was. He said 'Satan appears before me and biting his fingers says O' Ahmad thou hast escaped my design and I repeatedly shout at him not to come back again'

Imam Qartabi rahmatullah alaihi has also repeated another case of the Satans, attempt narrated by his Sheikh Abul Abbas Ahmad Qartabi rahmatullah alaihi. According to that version the brother of the Sheikh of Abul Abbas rahmatullah alaihi was on his death bed in Qartaba and Abul Abbas was present on the occasion. In state of tension the person was asked to recite Lailaha illallaho' but he uttered only the word 'la' which means 'No'. In the mean while when he gathered some of his senses the matter was put to him. Thereupon, he narrated that on either side two Satans appeared, one said that the religion of jews was the best of all therefore he should die as Jew (Juda) the other said Christianity was the best religion, hence he should die as a Christian. And to both of them he kept on saying 'la' (no). Thus 'la' (no) was not a reply to the preachers of Kalimah but to those deceptive Satans. He further said that he knew traditionof the Holy Prophet Sal-am to this effect and the same had happened to him.

30. DISOBEDIENCE TO PARENTS, MURDER OF THE MUSLIMS AND DISRESPECT TO THE SHEIKHS

Hazrat Addullah Bin Ufa radhiallaho anho is quoted to

have said that certain person came to the Holy Prophet Sal-am and stated that such and such youth was in the state of tension of death but he was unable to recite 'Kalimah' inspite of the best persuance and his endeavours. The Prophet Sal-am asked if the man had recited the Kalimah during his life time and it was confirmed that he was among reciters of the Kalimah. Saying that there was no reason then for not reciting the Kalimah at the time of death, the Holy Prophet Sal-am rose and followed by his Companions went to the youth. He asked the youth to recite 'Lailaha illallaho'. He regretted that he was unable to utter it. When inquired about the reason for it he said that he had been disobedient to his mother. The Prophet Sal-am again asked if his mother was alive. The man said that she was and on that the Holy Prophet Salam asked to send for her and bring in immediately.

Holy Prophet Sal-am asked the woman if the youth was her son and she replied in the affirmative. Thereafter he told the woman to tell what her reaction would be in case a pyre of fire was lit and it was said that if she did not recommend her son would be thrown into it, would she not recommend to spare and save her son from that fire. The woman said that at that time she would certainly recommend as such. Thereupon, the Holy Prophet Sal-am asked her to make Allah and all of them present there the witness and say that she had been reconciled to her son which she did accordingly. After that when the dying youth was asked to recite 'Lailaha illallaho' he distinctly uttered the words. The Holy Prophet Sal-am was greatly pleased and praised Allah for saving the youth, due to his endeavours, from the Fire. (Baihiqi, Tabrani)

There is an episode narrated by Abdur Rahman Mabarabi rahmatullah alaihi in which he has mentioned certain man who could not utter the 'Kalimah' when preached and said that he remained in company of those who snared at Hazrat Umar and Hazrat Abu Bakr radhiallaho anhum. (Ibn Asakir)

Holy Prophet Sal-am sent a contingent under the leadership of Hazrat Abu Qatada radhiallaho anho towards the Mount of Sanam in the out skirt of Madina. A man named Amir Bin Asbat happened to meet the contingent in the way and being impressed to see the Companions of the Prophet Sal-am recited the Kalimah of Islam. Muslims had no faith in this man's sincerity in conversion and did not return the Sal-am and Mahlam Bin Jasama hastily murdered him. In the same connection following Ayat was revealed to chide and warn them :

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ

"O' Ye believers when you travel in the path of Allah Verify every thing and to such a person who wishes you 'Salamualaik' don't say thus 'thou art not a Muslim.'

(Kashfur Rahman

Mahlam represented to the Holy Prophet Sal-am to apologize and sought his pardon but the Holy Prophet Sal-am said :

لَا غَفَرَ اللّٰهُ لَكَ

Allah may not forgive you. On hearing this Mahlam left the Prophet Sal-am with tears in his eyes. He died the same week. When he was laid to his grave the earth tossed up his body thrice. At last his body was left in the stones. When Holy Prophet Sal-am came to know of the same he told the Companions that earth bore even worse people but Allah wanted them to learn a lesson and warned them outrightly.

(Muwahib Laddina

31. RECITAL AT THE TIME OF CLOSING THE EYES OF THE DEAD

1. Hazrat Abu Bakr Bin Abdullah radhiallaho anho quoted to have said that while closing the eyes of any dead bo the following supplication should be recited:-

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ ط

"In the name of Allah and on the path of the religion the Holy Prophet Sal-am."

(Maru

2. It is said by Hazrat Abu Bakr radhiallaho anho that Holy Prophet Sal-am went to Hazrat Abu Salma radhiallaho anho at the time of latter's death. When his eyes remained open he closed them with his own hand. At this time the inmates of the house began to weep. Prophet Sal-am asked them to be silent and said that when the soul passes out, eye sight is lost and angels are present at that moment and say 'ameen' on whatever the prayers are made at that moment. Afterwards he prayed for Abu Salma radhiallaho anho as follows :

اَللّٰهُمَّ ارْفَعْ دَرَجَةَ اَبِيْ سَلَمَةَ فِي الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِيْ عَقِبِهٖ فِي الْغَابِرِيْنَ وَاغْفِرْ لَنَا وَلَهٗ يَوْمَ الدِّيْنِ ط (طبرانی)

"O Allah exalt the degrees of Abu Salma by including him among the righteous people. Be guardian to those who are left behind. And grant Thy forgiveness to him and to us on the 'Day of Judgment.'

3. It is said by Shaddad Bin Avas radhiallaho anho that Holy Prophet (Sal'am) has said "when you are near the dead,close his eyes. The eyes of the dead are open because the sight chases the parting soul. And at the time,speak for the good as the angel say 'amēn' over it." (Hakim)

32. THE DETAILS OF THE DEATH HOURS AND THE FOLLOWING EVENTS

1. It is said by Hazrat Barar Bin Azib (radhiallaho anho) that he accompanied the Holy Prophet Sal'am in the funeral of an Ansari. When they reached the site of the grave there was still some time in completing the work and the Holy Prophet Sal'am and others sat down quite motionless that even the birds could choose to sit over their heads. The Prophet (Sal'am) had a stick in his hand. He began to scratch the earth. After some time, he raised his head and said 'Seek refuge from the tribulations of the grave.' He repeated these words twice or thrice. He said when a believer leaves this world and turns towards the Hereafter then at the time of his death Angels of

Effulgence come to him from the Heaven with their faces brilliant and shining as if accompanied by the Sun. They bring with them shroud from the Paradise and fragrance too and sit before the eyes of the departing person. Then comes the Angel of Death and sits towards the head of the person and bids the soul to come out towards the forgiveness and pleasure of Allah. Thus the soul passes out towards that in the manner as the drops of water bubble out of 'Mashkiza' The Angel of Death takes up this soul and wraps it in the shroud and smears the fragrance. The soul smells out such fragrance as is best of the available on earth. Then the Holy Prophet Sal'am goes onward to say that when the angels bear this soul toward Heaven and pass over the groups of angels the latter praise the soul as pious one and the bearers tell the names and particulars of the departed soul. In this manner the angels reach the Heaven and knock at it. The door is opened and it goes on like this till they reach the last of the Heavens, the Seventh in number and angels escorts the 'carrier team' upto the limits of their domain of posting. When this soul reaches the Almighty He asks to make entry of the 'account of deeds' in the 'alai'an the record of the righteous ones. This is a place on the Seventh Heaven. Then he asks the angels to take back the soul to earth as He will resurrect it from the earth on the Day of Judgment. And then the soul is taken back. Then two angels come to him, raise him and interrogate as to who is his Foster to which he replies that it is Allah. Then, what is his religious path and he says it is Islam. Then it is asked what he knows about the person who was sent to educate him and he says that he is Apostle of Allah Sal'am. Then they further interrogate how he came to know that he is Apostle of Allah and he says "I read the Book of Allah and believed in it and knew it truthful." Then the caller proclaims from the Heaven "My servant spoke the truth, hence provide him the bedding of the Paradise,clothe him in the robes of Paradise and open the door of Paradise towards him. The Holy Prophet Sal'am says that the dead person smells the fragrance from Paradise and for

comfort and to the extent of his sight his grave is widened. At this stage a very handsome and fragrant person comes to him and reminds that it is the day for which he was given a glad tiding and for which there was a promise. The believer would ask that person's identity and he will say that he is the good action of the believer. Now the believer will call Allah to send the Day of Judgment at His earliest so that he could return towards his wealth and children.

Contrary to this the Holy Prophet Sal'am says that at the approach of the death of a non believer, the colour of the visiting angels is sooty black and they bring a jute mat with them. Then comes the Angel of Death and bids the soul 'Ye ! the dirty soul pass out towards the wrath and retribution of Allah. At this call, the soul expands into the body. The angel extracts this soul in the manner of a red bar which is taken out of the furnace with the help of moistened woollen-waste.Then it is wrapped up in the mat and carried by the angels. These angels when come across the group of other angels in the way tell them the identity of the non-believer. The smell that comes out this wrath, is very odd and rotten. When the angels knock at the Heaven, the door is not opened. The Prophet Sal'am recited the following Ayat.

لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ

"For them the doors of the Heaven will not be opened and they shall not be able to enter the Paradise as long as the camel passes through the needle hole. (Kashfur Rahman)

Then Allah asks to put the record of deeds of the non-believer in Sajai-ain which is a region under the Seventh surface of the earth. Then his soul is thrown down-wards.

The Prophet Sal'am recites another Ayat which is as follows :

Effulgence come to him from the Heaven with their faces brilliant and shining as if accompanied by the Sun. They bring with them shroud from the Paradise and fragrance too and sit before the eyes of the departing person. Then comes the Angel of Death and sits towards the head of the person and bids the soul to come out towards the forgiveness and pleasure of Allah. Thus the soul passes out towards that in the manner as the drops of water bubble out of 'Mashkiza' The Angel of Death takes up this soul and wraps it in the shroud and smears the fragrance. The soul smells out such fragrance as is best of the available on earth. Then the Holy Prophet Sal'am goes onward to say that when the angels bear this soul towards Heaven and pass over the groups of angels the latter praise the soul as pious one and the bearers tell the names and particulars of the departed soul. In this manner the angels reach the Heaven and knock at it. The door is opened and it goes on like this till they reach the last of the Heavens, the Seventh in number and angels escorts the 'carrier team' upto the limits of their domain of posting. When this soul reaches the Almighty He asks to make entry of the 'account of deeds' in the 'alai'ain the record of the righteous ones. This is a place on the Seventh Heaven. Then he asks the angels to take back the soul to earth as He will resurrect it from the earth on the Day of Judgment. And then the soul is taken back. Then two angels come to him, raise him and interrogate as to who is his Foster to which he replies that it is Allah. Then, what is his religion path and he says it is Islam. Then it is asked what he knows about the person who was sent to educate him and he says that he is Apostle of Allah Sal'am. Then they further interrogate how he came to know that he is Apostle of Allah and he says "I read the Book of Allah and believed in it and knew it truthful." Then the caller proclaims from the Heaven "My servant spoke the truth, hence provide him the bedding of Paradise,clothe him in the robes of Paradise and open the door of Paradise towards him. The Holy Prophet Sal'am says that the dead person smells the fragrance from Paradise and for

comfort and to the extent of his sight his grave is widened. At this stage a very handsome and fragrant person comes to him and reminds that it is the day for which he was given a glad tiding and for which there was a promise. The believer would ask that person's identity and he will say that he is the good action of the believer. Now the believer will call Allah to send the Day of Judgment at His earliest so that he could return towards his wealth and children.

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"For them the doors of the Heaven will not be opened and they shall not be able to enter the Paradise as long as the camel passes through the needle hole. (Kashfur Rahman)

Then Allah asks to put the record of deeds of the non-believer in Sajai-ain which is a region under the Seventh surface of the earth. Then his soul is thrown down-wards.

The Prophet Sal'am recites another Ayat which is as follows :

وَمَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِىْ بِهِ الرِّيْحُ فِىْ مَكَانٍ سَحِيْقٍ ۞

"And the state of one who assigned partner to Allah is like one who has stumbled down to earth from Heaven and has been picked up in the way by flesh eating birds or swindled by the current of wind to some very far off place."

(Kashfur Rahman)

Then a caller from Heaven proclaims 'he told lies, let him be on the bed of fire and be clad in the robes of fire. And open a gate of Hell towards him. The gate of Hell is thus opened and the currents of heat touch his body. His grave is so much narrowed down that ribs of one side press through the other ones. Then comes a very ugly ill-smelling person and taunts-congratulations for this unpleasant moment. This is the day that was promised to you. The non-believer asks that ugly person's identity and expresses his uneasiness at his sight then that person tells him that he is non-believers 'bad action'. At that moment that Hell dweller will be very much upset and say "O' Allah do not send the Qayamah."

(Ahmad, Hakim, Abu Daud

Hazrat Ibn Abbas radhiallaho anho inquired of Ka'ab Ahbar radhiallaho anho as to what are Alai-ain and 'Sajai-ain' to which he replied that the former is a place under the Arsh The Divine Throne and the latter a place under the Seventh earth and in the former the record of the righteous people believers is kept for facility of identity on the Day of Judgment and in the latter the record of non-believers, wrongdoers and disobedient servants of Allah is kept.

2. Hazrat Anas radhiallaho anho says to Hazrat Tameem Dari radhiallaho anho that the Holy Prophet Sal'am has said that Allah orders the Angel of death to go and bring His friend whom he has tested in 'woe and comfort' and has found steadfast on his path conforming His will and pleasure. He

asks to bring that friend of His to Him so that he is relieved of the burden of worldly sorrows. The Angel of Death with a contingent of five hundred angels who hold the shroud and fragrance of the Paradise vase of flowers and a white silken piece of cloth scented in the Musk reaches the particular person and he himself sits before him. While the angels surround the believer in such a manner as every one of them touches at least one part of his body, the silken white piece of the cloth is unrolled from under his chin and then a door is opened towards the Paradise. The Prophet Sal'am says that at that time the believer is coaxed just like the children are made with the toys and his wives in Paradise and his robes to be used there are shown to him. The wives of the believer in Paradise are shown very much pleased and attractive and the soul of the believer tosses about. Then the Angel of Death calls the soul to come out :

فِىْ سِدْرٍ مَّخْضُوْدٍ وَّطَلْحٍ مَّنْضُوْدٍ وَّظِلٍّ مَّمْدُوْدٍ وَّمَآءٍ مَّسْكُوْبٍ

"Then those people will be in those gardens in which there will be thorny berries plum and bananas in abundance and the shade of these gardens will be thick and densely shady and the water will be flowing under them.

(Kashfur Rahman)

Holy Prophet Sal'am said that the Angel of Death will be so gentle to this believer as mother to her child because he knows that this believer's soul is dearer to Allah and assumes much value in the Heaven and thinks of seeking Allah's pleasure in being as gentle as he can to it. And the soul of this believer is taken out in such a way as the straw or the hair from the flour. When the soul of this believer comes out, the angel, all around exclaim—Be peace on thee—enter into Paradise due to good deeds—And as Allah says :

اَلَّذِيْنَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۞

"Whose souls are extracted by the angels in such a state

as they are free of assigning partner to Allah then at that time the angels say 'be peace on thee'." (Kashfur Rahman)

Yet in another place Allah says :

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ ۝

"Then if the departing person will be from amongst those who are nearer to Allah then there is comfort for him means of livelihood and a garden of luxury."

(Kashfur Rahman)

When the soul of this believer has been taken out by the Angel of Death the soul thanks and praises the body and says, may God reward you good' you made haste in obedience of Allah and slacked in the sinful one. Congratulations to you that you got relieved yourself as well as me today. And so does the body to soul. On such believer's death all those corners of the earth weep where he had performed Ibadah' adoration. The mourners include those doors through which the record of action of the believer used to pass onward or his sustenance used to come. This mourning of Heaven and earth continues for forty days. After taking out of the soul by the Angel of Death the five hundred angel, accompanying him, stand guard to the body of the believer. When any body wants to change the side of the body these angels help him. Similarly these angels also participte in entire process of the shrouding and scenting etc. The angel stand in two rows afterwards from the house of the believer to his site of the grave and welcome the funeral procession and pray for granting forgiveness to him. Seeing this Iblis, the chief Satan,makes much hue and cry and nicknames and abuses his progeny for losing that believer who say that being innocent he could not be trapped. When the Angel of Death goes up to to Heaven with the soul then Hazrat Jibrail accompanied by Seventy thousand of angels accord welcome to the soul and give the glad tiding of Allah to the believer. When the Angel of Death reaches the Arsh(the Divine Throne,) the soul prostrates

Then Allah asks the Angel of Death to put-up the believer in the Graden of Paradise.

When the body of the believer is put into his grave, Salat stands on his right hand side and the Soum(fast)on the left hand side. The Holy Quran and Remembrance do stand by his head. His movement to the mosque for Jamaat also stands towards his feet. His contentment remains with him in the corner of the grave. At this stage Allah sends a piece of retribution towards him. First when it starts its offensive from the right hand side the salat stops it and asks it to let the believer rest after a strenuous life. It tries to penetrate through other directions but is similarly held aside by the guards of that side. Seeing this the piece of retribution goes back and the contentment coming out of its place asks others if any of them had grown weaker it would have come out to save the believer. Now when it has met the requirement I(the contentment)would remain as reserve to help at the time 'Sirat' and reckoning. Now two angels Munkir and Nakeer come to the believer in grave. There eyes are brownish and they have long teeth and exhaling flames. Thay have a very heavy hammer. They ask the dead to get-up and it immediately gets up. Then they interrogate him who is his fosterer, what is his religion(path)and who is his Prophet. The believer replies 'My fosterer is Allah who has no partner, my religion (path)is Islam and Muhammad Sal-am is my Prophet and there is no Prophet after him.' Hearing his reply the angels say 'you are true' and then they widen the grave and ask to look upward. The believer finds the open atmosphere far upto the Heaven. The angels say that on account of his obedience that is his abode. The Holy Prophet Sal-am says that by the Being in whose possession his life is the believer feels such a pleasure that he had never felt before and that can never exhaust. Then the angels ask the believer to look downward and he sees the view of Hell beneath the earth. The angels say 'O friend of Allah you are spared from this Hell." Again, the Holy Prophet Sal-am tells the Companions that by the Being in whose possession his life is,the

believer again feels such a pleasure that is unexhausting. And continuing,he says that Seventy Seven doors of Paradise are opened towards the believer and the smells of Paradise and breeze begin to come to him and will continue to come uninterruptedly till the day he is raised from his grave.

The Holy Prophet Sal-am continues to say that now Allah asks the Angel of Death to go and bring His enemy to Him. He made him affluent and showered His Graces and Mercy upon him but he continued to disobey Him. The angel receiving the Divine Order goes to the non-believer in an indescribable ugly guise with twelve eyes and with an iron bar which is thorny and barbed, having branches too. The five hundred angels accompany him with the 'Hellish Hunters.' The soul of the non-believer is taken out in a very painful and indignant manner and he is beaten and tortured in the process. At the time of taking out the soul, the fire of Hell is put under his chin and the soul is ordered to come out.

فِي سَمُومٍ وَّحَمِيمٍ وَّظِلٍّ مِّن يَّحْمُومٍ لَّا بَارِدٍ وَّلَا كَرِيمٍ ۝

"Thus those people will be in the fire, boiling water and under the shadow of black smoke which will neither be cool nor beneficial." (Kashfur Rahman)

When the Angel of Death has taken out the soul of the non-believer then the soul says to the body 'May Allah retribute against thee because it is thee who hast been taking me to disobey Allah and neglected in the deeds of obedience to Him. Thou hast got thyself perished as well as me." And the same will say to the soul by the body.' In short each chides the other and all those corners of the earth rebuke the non-believer where he had indulged in acts of disobedience to Allah. At this stage the chief Satan is given the glad tiding by a group of Satans that due to their successful designing a Son of Adam has deserved Hell. When non-believer is put into the grave, it contracts and black snakes bite his parts of body. In the meanwhile two angels are sent to

him who interrogate who is his fosterer, what is his path (religion) and who is his Prophet. The nonbeliever replies that he does not know. Then the angels beat him. They ask him to look up and there he sees a door opened towards Paradise. Angels say, had he been obedient to Him it would have been his abode. The Holy Prophet Sal-am says that at that moment the non-believer will be so frustrated that he has never been before. Later on he will be shown a door of Hell and informed that being disobedient to Allah it will be his abode. Then Seventy Seven doors of Hell open upon him and through them wave of heat will continue to come into his grave till the day he is raised for reckoning.

(Abu Yala, Ibn Abidduniya)

33. GLAD TIDING TO A BELIEVER AT THE TIME OF DEATH BY ANGELS

1. It is said by Hazrat Hasan radhiallaho anho that the soul of the believer is taken out 'Rehana' and in its support the following Ayat is cited :

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ ۝

"Thus, if the dead will be from amongst those who are near to Allah then he will have relief, facilities and the Garden of Bliss and Luxury." (Kashfur Rahman)

2. Hazrat Qatada radhiallaho anho explaining the Quranic words 'Rooh and Rehan' has said that the former means 'blessing' rahmat and the latter is the thing which is carried by the Angel of Death while he goes to the believer to extract his soul.

(Ibn Abi Hatam, Ibn Jareer)

3. Hazrat Bakar bin Abdullah radhiallaho anho is quoted to have said when the Angel of Death is ordered to extract the soul of a believer he is given a bunch of flowers from the Paradise for the purpose and when he is ordered to extract the soul of any non-believer he is given a black blanket from Hell for the purpose. (Ibn Abidduniya)

4. Hazrat Mujahid rahmatullah alaihi is of opinion that the soul of the believer is taken out in the silken piece of cloth from the Paradise. (Ibn Abidduniya)

5. It is narrated by Hazrat Abul Aalia rahmatullah alaihi that at the time of death of the believer who is near to Allah, his soul is taken out after he has enjoyed the smell of branch of the flowers of the Paradise.
(Ibn Abi Hatam, Ibn Jareer)

6. Hazrat Adi Bin Hatim Tai radhiallaho anho states that he heard a voice on the day Hazrat Usman radhiallaho anho was martyred. Some one was saying, "O Son of Affan be glad at the 'Rooh' and 'Rehan' O' Son of Affan be glad at the will of Allah, O Son of Affan be glad at the pleasure of Allah and His forgiveness." But when Adi Bin Hatim Tai looked behind to know who was the caller he saw nobody around. It means that there were angels who were calling at him and giving the glad tidings. (Ibn Abidduniya, Ibn Abi Asakir)

7. Hazrat Salman radhiallaho anho narrates that Holy Prophet Sal'am says that the believer is given tiding of 'Rooh' and 'Rehan' before the time of his death and when he is laid in his grave he is given the glad tiding of Allah's pleasure and Paradise by the angels He is congratulated for coming over there and it is prayed that May Allah forgive those persons who carried him to the grave and prayed for His forgiveness to him—And may Allah also approve of them. (Ibn Munda)

8. Hazrat Ubada Bin Samit radhiallaho anho quotes the Holy Prophet Sal'am to have said that whoever likes to meet Allah, Allah also likes to see him and whoever does not like to meet him, He does not like to see him. Hearing this Hazrat Aisha radhiallaho anha says that all of us dislike death. Then the Holy Prophet Sal'am explains that at the approach of death the believer is given the glad tiding of Allah's pleasure and Forgiveness. After this tiding for the believer the dearest thing

becomes that favour of Allah which is to be bestowed upon him in the future and that is why he likes to meet Allah and so Allah likes to see him. But in case of non-believer when the news of Allah's wrath and displeasure is conveyed to him before his death he is even more perplexed and dislikes to meet Allah and so does He. (Bukhari, Muslim)

9. Hazrat Ibrahim Nakhai rahmatullah alaihi is quoted to have said that at the time of his death the believer is welcomed with the fragrance of the flowers of the Paradise and when his soul is taken out it is kept in the silken piece of cloth from Paradise and smeared with the fragrance and wrapped in the fragrant twigs of flowers and then carried by the angels of Mercy and then put in the 'alai-ain'. (Ibn Abidduniya)

10. It is said by Hazrat Abu Huraira radhiallaho anho that Holy Prophet Sal'am has said when the soul of a believer is taken out it is smeared with the fragrance of the Paradise and carried to Heaven then the dwellers of each of the Heaven are overjoyed with pleasure at the smell and exclaim what a fine aroma from earth it is ! And when this soul reaches midst the souls of other believers then they are all pleased to find it in their midst as if they have met any of their friends after a very long period. But contrary to that when a non-believer's soul is taken out it is wrapped in a jutemat piece and is taken around the earth and is disapproved by it. Hence it is left in the midst of other nonbelievers. (Ahmad, Ibn Hibban, Nasaee)

11. Hazrat Ibn Abbas radhiallaho anho asks Hazrat Ka'ab Ahbar radhiallaho anho in respect of the following Ayat :

كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ

"The record of deeds of the righteous people will remain in the highest place." (Kashfur Rahman)

Hazrat Ka'ab radhiallaho anho replies that when the soul

4. Hazrat Mujahid rahmatullah alaihi is of opinion that the soul of the believer is taken out in the silken piece of cloth from the Paradise. (Ibn Abidduniya)

5. It is narrated by Hazrat Abul Aalia rahmatullah alaihi that at the time of death of the believer who is near to Allah, his soul is taken out after he has enjoyed the smell of branch of the flowers of the Paradise.
(Ibn Abi Hatam, Ibn Jareer)

6. Hazrat Adi Bin Hatim Tai radhiallaho anho states that he heard a voice on the day Hazrat Usman radhiallaho anho was martyred. Some one was saying, "O Son of Affan be glad at the 'Rooh' and 'Rehan' O' Son of Affan be glad at the will of Allah, O Son of Affan be glad at the pleasure of Allah and His forgiveness." But when Adi Bin Hatim Tai looked behind to know who was the caller he saw nobody around. It means that there were angels who were calling at him and giving the glad tidings. (Ibn Abidduniya, Ibn Abi Asakir)

7. Hazrat Salman radhiallaho anho narrates that Holy Prophet Sal'am says that the believer is given tiding of 'Rooh' and 'Rehan' before the time of his death and when he is laid in his grave he is given the glad tiding of Allah's pleasure and Paradise by the angels. He is congratulated for coming over there and it is prayed that May Allah forgive those persons who carried him to the grave and prayed for His forgiveness to him—And may Allah also approve of them. (Ibn Munda)

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"The record of deeds of the righteous people will remain in the highest place." (Kashfur Rahman)

Hazrat Ka'ab radhiallano anho replies that when the soul

of the believer is taken out and the angels carry it to Heaven then the doors of the Heavens are opened and the angel receive it in a very courteous manner. When it is carried upto the Arsh (the Divine Throne) then they get a book from under the Arsh and after making entries into it is sealed and kept for identity on the Day of Reckoning. The above Ayat can be explained in the same way.

Then he was further asked to explain :

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ

"Never do like that, undoubtedly the record of actions of the evil doers will be kept in 'Sajjiain' the narrow and the dark place." (Kashfur Rahman)

Hazrat Ka'ab radhiallaho anho has said that when the angels carry the soul of the transgressor and evildoers to the Heaven it is returned getting banished and carried to earth again. But the earth is not inclined to accept it either then it is taken to a place under the Seventh earth which is the domain of Satan the Iblis and after making entry into a register there for purpose of identification on the Day of Reckoning. The explanation of the above Ayat is like this.

12. It is said by Hazrat Abu Huraira radhiallaho anho that at the approach of his death the believer is able to notice the signs of death and when his soul has been taken out he gives call which is heard by the animals and birds that are in the house, except men and jins. The words of his call are as such:-

"Take towards the Most Merciful Allah quickly." When he is put to the bed and carried towards the site of grave he says 'thou art very slow, hurry up'—And when he is laid in the grave the angels raise and make him sit and show his abode in the Paradise. Then his grave is filled with the 'rooh', 'rehan' and 'Musk'. The believer is very much pleased at that moment and prays Allah to transfer him to his permanent abode in the Hereafter. But he is replied that his time for that has not yet

come, many of his kins, brothers, sister etc. have not come so for. Till their arrival he should sleep comfortably. Hazrat Abu Huraira radhiallaho anho says that the believer shall have such a long and sound sleep that none of the men or women has such a sleep in their life time. And he will rise only after the glad tiding of the proclamation of the Day of Judgment.

(Ibn Abi Shaiba)

34.GREETINGS OF ALLAH AND THE ANGELS TO A BELIEVER AT DEATH TIME

1. Hazrat Ibn Masud radhiallaho anho says that when Allah intends to recall a believer He sends His greetings and salutations to him through the Angel of Death. And when the Angel of Death comes to take out his soul he says to the believer that his Fosterer has sent His Salam to him. (Ibn Manda)

2. Hazrat Baraa Bin Azib radhiallaho anho in commentary of the following Ayat of the Holy Quran has said that when the time of death of a believer approaches, the Angel of Death comes to him and bids Salam.

(Ibn Abi Shaiba, Ibn Abi Hatim, Hakim, Bahiqi)

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ

"The day when Muslims will meet Allah, the good wishes and the souvenir which they will receive from Allah will be 'Assalamu alai Kum." (Kashfur Rahman)

3. Hazrat Muhammad Ka'ab Qurzi radhiallaho anho states that when the soul of a parting believer moves upto his throat and is about to pass out then the Angel of Death comes and says—'O the friend of Allah, Allah sends Salam to thee !' In support of his statement Hazrat Ka'ab radhiallaho anho recites the following Ayat :

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ

"Whose souls are taken out by the angels in their state of

being free from assigning partner to Allah the latter say 'be peace on thee."

(Ibn Mubarak, Baihiqi, Kitabul Ahwa'al, Ibn Manda)

4. Hazrat Anas Bin Maalik radhiallaho anho quotes the Holy Prophet Sal-am to have stated that when the Angel of Death comes to some righteous preson he greets him with Salam in the following:—

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ (the man of Allah).

Then he asks him to stand up and move out of the house which he spoiled and go to that house which he built. And if he is any disobedient person, the Angel of Death speaks like this :

'Turn out of this house which you built and go to that house which thou pulled down." (Fawaid)

فَسَلَامٌ لَّكَ مِنْ اَصْحٰبِ الْيَمِيْنِ ؕ

"There is bliss and peace for thee, thou art amongst the men who will receive their account of deeds in their right hand.

Hazrat Ibn Abbas radhiallaho anho offering commentary on the above Ayat has said that the angels bring 'Salam' to believer from Allah and give him the glad tiding that he is amongst those whose account of deeds will be handed over in their right hands, and they are men of Paradise. (Kashfur Rahman)

35. THE SOULS OF THE MEN WHO RECOGNIZE ALLAH

Hazrat Salfi rahmtullah alaihi quotes his father who has heard from Abu Saeed Bin Hasan Ali rahmatullah alaihi and he from Muhammad Bin Abi-il Hasan rahmatullah alaihi that it is written in certain books that Allah at the palm of the Angel of Death inscribes legibly in the enlightened words 'Bismillah-ir-rahman-ir-rahim' in the name of Allah, the Most Merciful

Benevolent and then orders him to go to the particular believer who has attained 'recognition' and show him the palm. Hence when the soul of that believer sees this inscription it itself comes out towards it. (Sheikhe Baghdad)

36. GLAD TIDING BEFORE DEATH

لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ؕ

"For them, in the worldy life as well as in the Hereafter, there is glad tiding."

Hazrat Zehak rahmatullah alaihi in commenting over this Ayat has said that the dying person is given to know before his death where his abode will be.

2. Hazrat Ali Karmullah wajhu maintains that the soul of any person is not allowed to pass out unless it has been given to know that his abode in the Hereafter will be such and such.

(Ibn Abi Shaiba, Ibn Abidduniya)

3. It is said by Hazrat Jabir Bin Abdullah radhiallaho anho that once a rustic comes to the Holy Prophet Sal-am and requests him to explain the Ayat 'Lahumul Bushra.' The Holy Prophet Sal-am tells him that the glad tiding for the believer in worldly life means that people raise good hopes from him and have a good image of the person while glad tiding for the Hereafter is that at the time of his death he is informed that Allah has granted forgiveness to him as well as to those who have carried him on their shoulders to his grave. (Ibn Abidduniya)

It means that the glad tiding is for those also who have carried the believer to the grave or participated in his funeral.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِىْ كُنْتُمْ تُوْعَدُوْنَ ؕ

"Those who admitted that their Fosterer is Allah and remained steadfast to it, on such people the angels descend

being free from assigning partner to Allah the latter say 'be peace on thee."

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6. Hazrat Katheer Bin Katheer radhiallaho anho, as a
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7. Hazrat Jubair radhiallaho anho says that an Aya
recited before the Holy Prophet Sal-am on which Abu B
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would give them the same tiding. (Ibn Abi Hatim, Abu N

The Ayat is as follows :

يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

"O the satisfied and relieved soul, go to thy Fosterer in a stately manner as thou art pleased with Allah He is pleased with thee'" (Kashfur Rahman)

8. When Hazrat Hasan radhiallaho anho is asked to comment in respect of the above Ayat—'Ya Aiyyohannafso' he says when Allah intends to recall any believer and righteous person the soul of this believer is satisfied by going to Allah and Allah is also satisfied with the believer. (Ibn Abi Hatim)

37. CONGRATULATIONS OF THE ANGELS OF EARTH AND HEAVENS TO THE SOUL OF THE BELIEVER

1. In a very detailed narration Hazrat Ibn Abbas radhiallaho anho quotes the Holy Prophet Sal-am that the soul of the believer reaches Allah only when the angels of earth and Heavens have already congratulated and when presented to Him. He says, "Congratulation to this soul and congratulation to the body which this soul has left." Then the abode in Paradise is shown to it and it is ordered to be taken back to the earth because it has already been proclaimed that He created men from the earth and will mix them with it and will revive them from the same.

Then the Holy Prophet Sal-am swearing by Almighty Allah says that when this soul is taken back towards the earth it feels more uneasiness than it had felt at the time of leaving its body and irritatingly inquires of the angels where they are taking it—whether back to that body where it had been ? The angels say that they are subservient to Allah and it is His order that they should return it to that body. Hence, it is returned into that body and by that time the body has been bathed and shrouded.
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(Ibn Maruviya, Ibn Manda)

38. COMMENTARY OF THE TWO AYAT

1. In respect of the Ayat 'Waqeela man raqin' Hazr Ibn Abbas radhiallaho anho gives the commentary that at th time of death, it is spoken about the bearers of the soul as t whether the Angels of Mercy will bear or lift it to Heaven o the Angels of wrath.

But Yazeed Qashi radhiallaho anho, offering his comm ntary in respect of the same, has said that some angels ask t others through which door the record of action of the man h been passing so that the soul is also taken through the sam passage. (Ibn Abidduniy

2. Hazrat Zahak radhiallaho anho has offered his comm ntary on the Ayat :

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ

(One shin sticks to tne other)He says that while the body the dead is being bathed and shrouded by his friends the ang are busy in bathing and shrouding the soul of the person.

(Kashfur Rahm

39. ANGELS WATCH THE ACTIONS

1. Hazrat Waheb radhiallaho anho has said that at t time of his death the believer sees two angels on guard at hi They are the same who have been watching his actions throu out his life. If he is a virtuous person, both the angels tell hi "May Allah reward you on our behalf as you were a go Companion and took us in virtuous assemblies and kept us your company when you did good actions and we heard ma good things from you."

جَزَاكَ اللّٰهُ عَنَّا مِنْ جَلِيْسٍ خَيْرًا ؕ

"May Allah grant you good reward on our behalf, th wert a nice companion."

If the person was an evil doer, they condemn him. At that moment the dead is highly surprized. (Ibn Abidduniya)

2. It is said by Hazrat Sufian radhiallaho anho that at the time of the death of the believer, two angels are present. These have been the Companions of the believer throughout his life. When the inmates of the believer raise hue and cry these angels say, stop your weeping—we will start the praise of our Companion as we know very well the virtuous acts of the person. Then they say :

رَحِمَكَ اللّٰهُ وَجَزَاكَ مِنْ صَاحِبٍ خَيْرٍ

May Allah show Mercy to thee ! and give good reward, thou wert a good Companion.

"We trusted thee even in absentia. Now don't strand us. We have to convey thy praise to angels." And when the dead is evil-doer and the inmates bewail his or her death, both the angels say, 'Be aside, let us define describe his real life' And then they condemn him that he was slow in moving to good and smart in doing evil. We ever feared thee in our absentia that thou willst smear in vices. Saying this both the angels fly up to Heaven. (Ibn Abidduniya)

40. THE COMPANIONS OF THE DEAD ARE SHOWN AT THE TIME OF HIS DEATH

1. It is said by Hazrat Mujahid radhiallaho anho that at the time of death every body is shown the faces of his worldly Companions. If he has kept the company of the pious people in his life such faces are shown to him and if he has kept that of mischief mongers, he is shown those people.

(Ibn Abidduniya)

2. It is said by Hazrat Yazeed Bin Shajra radhiallaho anho that at the time of death every body is shown the faces

of good or bad people according to his own actions. If he is a virtuous man, good faces appear to him and if he is an evil doer evil faces appear. (Ibn Abi Shaiba

It is stated by Hazrat Rabi Bin Baza rahmatullah alaih that in Syria it so happened that at the approach of his death when a certain person was asked to recite 'Lailaha illallaho' in the state of tension of the death he told the preacher to have a drink and let him also have it. That is he was shown the assembly of such people.

There was another man of Basra when he was in the state of tension and suggested to read 'Lailaha illallaho' he instead recited a couplet of Arabic which was pointing to certain event related to a certain woman and himself.

(Baihiqi, Maha Sanil Mohsineen

41. PERSONIFICATION OF GOOD AND EVIL ACTIONS AT THE TIME OF DEATH

1. Hazrat Abu Jafar Bin Muhammad Bin Ali radhiallah anho is quoted to have said that when a person approaches death his good and evil actions are personified and shown to him. While seeing his good actions, he moves his eyes up and while seeing bad actions in ugly faces he casts down his eyes.

(Ibn Abidduniy

يُنَبَّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

"On that day he will be made aware of all his actions."

(Kashfur Rahma

Hazrat Hasan radhiallaho anho is said to have offered the commentary of the above Ayat to the effect that at the time of death the angels that have been watching actions of the person descend from the Heaven and present his respective actions in personified way. When the dying man sees his good actions his face is brightened but bites his finger seeing the evil actions personified in ugly face. (Ibn Abiddunij

3. It is stated by Hazrat Hanzla Bin Aswad radhiallaho anho that one of his slaves at the approach of his death began a strange activity of covering--uncovering his face alternately. When he reported it to Hazrat Mujahid radhiallaho anho the latter said that at the approaeh of death a believer is shown his actions personified. When he sees good actions he sees them and when he is shown evil actions he hides his face and avoids to see them. (Ibn Abidduniya)

It is said by Hazrat Salman radhiallaho anho that the Holy Prophet Sal'am went to an Ansari at the time of latter's death and asked him what he was seeing at that time. He replied that two men went to him, one with a black face and the other with a bright one. The Holy Prophet Sal'am again asked which of the two was nearer to him. He replied that the one with black face. Prophet Sal'am said that his virtues were less than the evil actions. Thereupon, he requested the Prophet Sal'am to pray for Allah's forgiveness and after the prayer by him the Ansari reporteo that the black faced one was moving away from him. Then it was asked which of the virtue was assuming enormity and he reported that he used to offer water to the people.

The Holy Prophet Sal'am is quoted to have said to the people that at that time Ansari was feeling agony of death very acuted. (Bazaz, Tabrani)

42. THE ANGELS TOUCH AND SMELL THE BODY OF THE DYING MAN

Daud Bin Abi Hind rahmatullah alaihi in his autobiography states that he fell seriously ill and saw that a Sudanese type black and sturdy man had gone to him and he feared that the black angel would take out his soul. But in the meanwhile it struck in his heart that why he should take out his soul when he was not among non-believers and he heard the noise of breaking the roof. When he looked upward the sky was clearly visible and

two angels clad in white descended from Heaven. They shouted at him and he went far away from him. Just then one of them sat towards his head and the other towards his feet and by touching feet and his throat both confirmed to one another that by feet he had been going for Salat and had been remembering Allah with his mouth.

(Ibn Abidduniya, Kitab min Aash Baadalmaut)

Hazrat Abu Qalaba radhiallaho anho has stated that one of his nephews fell ill and at the approach of his death the former visited him and stayed by his side throughout the night. He saw during the night that two men (black faced) appeared with hammers in their hands. Then two angels descended through the roof. One said to the other to go and search if there was any virtue with him. One of them came to his nephew and smelled head, abdomen and feet and reported the other that there was no Quran in his head, there was no fast (Saum) in his abdomen, and there was no sign of standing for adoration of Allah even once in the life time. Then the other tested him and expressed wonder why the man had been enrolled in the following of the Muhammad Sal-am.

Then in the same state of surprize the angel opened the mouth of his nephew and squeezed out the end of the tongue and smell of musk spread. The angel exclaimed 'Allahuakbar' Allah is Great and was heard saying that there was a 'Takbeer' at the end of his tongue which he had called out once in a city of Rome known as 'Antakia' with utmost sincerity. When the angels took out his soul they passed by the door of the house and told the two black men standing there that they should go away and the dead was none of their concern.

In the morning Abu Qalaba radhiallaho anho told the people what he had seen. All were highly impressed and attended the funeral of the dead and prayed for Allah's forgiveness.

Lalkai's Version of the event is slightly different. He says

that the angels had come in the form of white birds. Abu Qalaba's nephew was bold to adopt and commit the prohibited thing. But due to the sincerity of the 'Takbeer' angels told Abu Qalaba that his nephew was to go to Paradise.

Hazrat Maimun Maravi rahmatullah alaihi has stated about the death of man whom people had discarded as mischievous and who was a notorious dacoit. According to Hazrat Maimun when the man died he was sitting at a nearby place. He saw that two white birds descended and one told the other to go and search any virtue in the man who entered the body through the mouth and came out of the foot to report that he had found nothing virtuous. Then the other entered the body in the same way and stated that Kalimah Shahadah 'Ashhadu an la ilaha illallaho' had stuck fast to his liver. Soon after Hazrat Maimun announced to the people to come and make haste in burying the person.

43. PROHIBITION TO SLEEP WITHOUT ABLUTION AFTER COHABITATION

It is said by Maimuna Bint Saad radhiallaho anho that she inquired of the Holy Prophet Sal-am in respect of sleeping after cohabitation (sexual inter-course) and the latter told that sleeping without ablution in that state was forbidden as in case the person happened to die, Jibrail alaihis-salam would not come to the person because he did not go to such persons who were uncleaned or without Teharah. (Tabrani)

RECITAL OF DARUD ON FRIDAY

1. CAUSES DISCLOSURE OF ONE'S ABODE IN PARADISE

1. Hazrat Ibn Abbas radhiallaho anho is quoted to have said that the Holy Prophet Sal'am said that while ordering to take out the soul of the sinful believers Allah asks the Angel of Death to give him the glad tiding of Paradise, although on account of sin, they will be given punishment of fire for certain period.

It means that the followers of Muhammad would certainly get Paradise although after completing their term of punishment for the sins.

2. It is said by Hazrat Rabi Bin Shaddad radhiallaho anho to the effect that if the believers were not having a trust in Allah's forgiveness and His Kindness they would have melted their livers due to the fear of the Hereafter. (Abu Naim)

3. It is said by Hazrat Anas radhiallaho anho to the effect that Holy Prophet Sal'am has said that whoever sends one thousand times Darud upon him on Fridays will fore-see his abode in Paradise. (Targheeb)

2. THE REPLY OF THE BELIEVER AND THE NON-BELIEVER

1. Hazrat Ibn Jareer radhiallaho anho quotes the Holy Prophet Sal'am to have stated that the latter, addressing Hazrat Aisha radhiallaho anha said, "O' Aisha at the time of death the angels ask the believer if he will like to return towards the world

He expresses his disapproval saying whether they want to send him back to the same world which is full of woes and sorrows. He desires to be taken towards Allah. While the non-believer expresses his desire to return to this world to do some more good actions. (Ibn Jareer, Ibn Sadder)

2. It is the statement of Hazrat Ibn Abbas radhiallaho anho that the person who has sufficient wealth and yet has not performed his Haj or paid off Zakat, he, at the time of death, will express his desire to return to the world to perform the Haj and clear his Zakat. When people objected that it was only the non-believer who expressed his desire to return, he advanced an Ayat of the Holy Quran in support of his contention.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ - الخ

"O' believers! let your wealth and children not turn you neglectful. And those who are turned as such will be the great losers." (Kashfur Rahman)

3. Hazrat Jabir Bin Abdullah radhiallaho anho authentically says when the time of death of anyone approaches he is shown such things as have stranded him from doing the right thing or the righteous deed and seeing it he begs to be sent back to the world to do some righteous actions and he is bluntly refused.

قَالَ رَبِّ ارْجِعُوْنِ لَعَلِّيْ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا

"At that time he says O my Fosterer return me so that in the world I have left, I do some good actions. But he is told—No ! never." (Dailmi)

3. THE DEATH OF THE DRUNKARD AND NON-BELIEVER

فَنُزُلٌ مِّنْ حَمِيْمٍ وَّتَصْلِيَةُ جَحِيْمٍ.

"He will be treated with the boiling hot water."

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In respect of the Above Ayat Hazrat Ibn Abbas radhiallahc anho has offered his comment that the non-believer is not allowed to leave this world unless he has been given to drink the boiling hot water. And Zehak rahmatullah alaihi in his eom-mentary has said that the drunkard will be given to drink the Hellish Wine at the time of his death. (Ibn Abi Hatim)

2. Abu Umran Jozi radhiallaho anho states to the effectthat the disbelievers die in thirst, will remain thirsty in their graves and will present themselves for reckoning in the same state and finally they will be thrown into the Fire of Hell in the state of thirst. (Kitabul Zaid)

4. BLIND DOES SEE THE ANGEL OF DEATH

Hazrat Hakam Bin Aban rahmatullah alaihi is quoted to have mentioned that Hazrat Akramah radhiallaho anho was inquired whether the blind person would also be able to see the Angel of Death and he replied that at the time of his death he would also be able to see angels (like others.)

5. LOSS OF SENSE TO RECOGNISE AT THE TIME OF DEATH

1. Hazrat Abu Musa Ashari radhiallaho anho says that he inquired of the Holy Prophet Sal'am when a patient lost his sense to recognise people and he replied that after seeing the Angel of Death the person lost this sense and did not recognise any body due to reversion of sight. (Ibn Maja)

2. The Holy Prophet Sal'am is quoted to have told the Companions that at the time of death the balls of the persons are stagnated as at that time his eye sight be desirous of seeing the soul. (Muslim)

3. Hazrat Sufian Sûri rahmatullah alaihi says that the person loses his sense of recognizing people when the Angel of

Death twists the Vein of heart and it is on this account that the person loses capacity of speech and forgets the world. If he is not rendered to such of state of senselessness he will have practically run about due to severity of death pains and will have murdered the people within his approach.

(Assembly of Dainuri)

6. THE DISTINCT ATTRIBUTES OF THE ANGELS OF DEATH

Hazrat Ali Karamallah Wajhu in commentary of the Quranic Ayat has said as follows :

وَالنّٰزِعٰتِ غَرْقًا

By the Angels who extract very stiffly is meant for those angels who extract the souls of the non-believers,

وَالنّٰشِطٰتِ نَشْطًا

and by those who take out the soul very gently is used for the angels who take out the souls from the nail and joints of the non-believers,

وَالسّٰبِحٰتِ سَبْحًا

By the Angels who swim in the air is used for the angels who escort believers in excursion,

فَالسّٰبِقٰتِ سَبْقًا

and by those who compete one another in fulfilment of Allah's Orders is meant for those who compete one another in taking the souls of the believers to Allah,

فَالْمُدَبِّرٰتِ اَمْرًا

By those who plan every thing the words are used for the

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By those who plan every thing the words are used for the

angels who are busy in managing the yearly affairs of the servants of Allah.

(Kashfur Rahman, Sunan Saeed Bin Mansur)

7. THE DEAD SPOKE AFTER DEATH

Hazrat Umar radhiallaho anho used to advise people to visit the patients at the time of their approach to death and preach Kalimah to them because they see which is not visible to others but they hear whatever they are told. And those who are obedient to Allah go to them at the time so that they could understand that state of happenings and their stages because at the time of death of such people the secrets are disclosed to them and whatever they say will be true.

(Ibn Abidduniya, Ibn Abi Shaiba, Maruzi)

Hazrat Rabai Bin Harash radhiallaho anho has said that on being informed he went to his brother and found him dead and covered with a sheet of cloth. He sat by him, recited prayers for the occasion. In the meanwhile the dead revived and after removing the sheet from his face told Assalamualaik which was duly replied by Hazrat Rabai saying 'Wa'alaikum assalam, Subhanallah ! Then the dead again said—"Subhanallah Taking leave of the people I reached Almighty Allah and received Allah's favour and the boons of the Paradise, was clad in green silken robes of the Paradise and got ease of the Hereafter But do not give up action on that account. After death I secured my Fosterer's permission so that I could give you the glad tiding of Allah's favourable treatments with me. Stating so much he again expired and got cold. (Ibn Abi Shaiba

In Abu Naim further detail of the same episode is as follows :

That Rabai radhiallaho anho says that they were five brothers and Rabi was devoted to Allah more than others the episode is related to him. After giving the news of his affairs he said that the Holy Prophet Sal'am was waiting to lead the

funeral prayer hence they should be expedient in bathing and shrouding saying so much Rabi expired. When the story was related to Hazrat Aisha radhiallaho anha she said that undoubtedly the Holy Prophet Sal'am had said that one among his following would speak after death. (Baihiqi)

It is stated by Hazrat Aban Bin Abi Ayash radhiallaho anho that at the time of the death of Hazrat Murik Ujli radhiallaho anho he alongwith others went to him. After he had expired his body was covered with a sheet of cloth. All of a sudden they saw that an effulgence shot out of the head of the dead and penerated through the roof. Second time an effulgence rose from the side of his feet and then an effulgence from the middle of his body. All of them kept quiet for a while and then they saw that Murik Ujli removed cloth from his face and inquired if they had seen any thing. When they said that they had, then he said that those effulgences were due to Surah Sajda. The effulgence at the head were the first fourteen Ayat of the Surah and the effulgence near the feet was of the last fourteen Ayat of the Surah. And the effulgence of the middle of the body was the virtue of the Ayat Sajdah itself. The Surah has gone to intercede for my forgiveness. And Surah Tabarakallazi is now with me which is my protector. I used to recite this Surah also with Surah Sajda during night. Saying so much Murik Ujli again expired and was silent for ever.

(Tafseer Juvaiher)

Bearing authenticity of Hazrat Sabit Banani radhiallaho anho the same story is related to the death of Hazrat Mutrif Bin Abdullah Bin Shakheer radhiallaho anho. There is nothing to wonder in the coincidence of such things because blessings of the Holy Quran are of such status and degree.

(Ibn Abidduniya, Ibn Saad)

It is said by Hazrat Haris Ghanvi rahmatullah alaihi that Hazrat Rabi Bin Harash radhiallaho anho had taken the pledge that he would neither smile nor laugh unless he was

informed of his abode in the Hereafter. That was why he di not smile or laugh through out his life. The person who bathe the dead body of Hazrat Rabi Bin Harash stated that he went on smiling throughout bathing. Some-thing about Rabi has alread been described above. He smiled when he knew about th Divine pleasure for him after his death.

Mugheera Bin Khalaf states that Ruba, the daughter Bijan expired. When she had been shrouded perfectly she beg to move. Then removing her shroud from her face, she look at the people sitting around and said that she had found t stage easier which was narrated so difficult to her. And she h also gathered information that the severer of the relation permanent drunkards and assignor of partner to Allah will nev enter Paradise. (Ibn Abidduniy

Khalaf Bin Haushab radhiallaho anho has stated th certain person had died in the city of Uedayan and his bo was covered with a cloth. Suddenly he removed the cloth fro his face and said that there was a band of people who had dye their beard and gathered in that Mosque and maligned Hazr Umar ano Hazrat Abu Bakr radhiallaho anhum And the ang that had come to extract his soul condemned those people dow rightly. Saying so much he again moved into eternal silence. (Ibn Abidduniy

Abdul Malik Bin Umair and Abul Khaseeb Bashir s that they went to the dead of the Madayar. A heavy stone w placed on the body. Suddenly the dead sprang up and the sto slipped away and the dead began to shout "woe-woe". All the peo that had gathered on the occasion went panicky and a pand monium occured. While Abul Khasseb Basheer went to h and asked what the matter was. He said that he used to sit the company of certain people of Kufa who maligned Haz Abu Bakar and Umar radhiallaho anhuma and they entang him too. Abu Khaseeb told him why he did not ask Allah forgiveness. The man replied it was of no use. When he h

been shown his abode in Hell. And the sentences which I was speaking after death were meant to warn those persons of the consequences who used to company him to the group who sneered and maligned Hazrat Umar and Hazrat Abu Bakr radhiallaho anhuma. Saying so much he was silent for ever. (Ibn Abidduniya)

Abu Muashshar has said that in Madina a person died in his neighbourhood. When he was put for bathing he sprang up and raised his both hands towards his eyes saying that by these eyes he repeated thrice he had seen that Abdul Malik Bin Marwah and Hajaj Bin Yúsuf Saqfi were dragging their intestines into the Hell. Saying this much he again lay down and was given bath and shroud and buried usually. (Ibn Asakir)

Hazrat Zaid Bin Aslam radhiallaho anho says that after remaining senseless at the time of his death Hazrat Masur Bin Makhrama radhiallaho anho regained his senses and after reciting Kalimah Tayyaba said that Abdur Rahman Bin Auf radhiallaho anho was senior Companion the dwellers of Paradise and Abdul Malik Bin Marwan was dragging his intestines in fire of Hell.

This episode was of the pre era of the rule of Abdul Malik and Hajaj because Masur had died in Mecca in 64 Hijra. And Hajaj came to power in or after 70 AH.

It means that several years before the evil consequences had been destined and disclosed.

Hazrat Ata Khurasani narrates an episode of a person belonging to Bani Israel who had held the post of Qazi Session Judge for forty years. When he fell seriously ill he told his family members that he doubted his death and they should keep his body for five days in the house and if they marked some special signs of the body they should call to inquire into the matter.

Whe he died of the same disease his inmates kept his body in a coffin Box for 3 days and it began to give very fowl smell. Those people began to shout at the body and inquired as to what was the reason of that bad smell from his body. The body was made to speak out by Almighty Allah and he said that throughout his forty years of the career as Qazi recently a dispute had come in which he had a leaning towards one of the parties and paid more attention to him and heard him sympathetically. This had caused bad smell in one of his ears. After this the body was buried. (Ibn Abidduniya)

Hazrat Qara Bin Khalid radhiallaho anho states about a woman of his household who remained for a complete week in the struggle of life and death and there was only a vein of her neck in which moved showing the signs of life. People asked her about Hazrat Jabir Bin Zubair radhiallaho anho who had died long before and the woman was then a child. The woman stated swearing by God that he was seen in the midst of angels on the seventh Heaven who were praising him and saying a Pious one had come who was a man of Paradise. (Ibn Asakir)

Hazrat Sualeh Bin Jubai radhiallaho anho reports that one of his neighbours died and when people began to speak. He said he was granted forgiveness from the sin he desired and he got reward for the acts which were meant for the sake of Allah and not for show. It means there is no reward for the acts which are meant for show.

Ibn-ul Majsoon states that when his father expired he was taken to give bath and after it, was noticed that the vein of one of his legs was moving. For three days the matter remained under watch and then the dead revived and after sitting down he asked for some refreshment Fried Flour. When he was asked he told that when his soul was taken out and taken to Heaven the doors were opened and at the Seventh Heaven it was inquired of the angel who was with him. The angel told them his name. He was informed that the time of this person's return had yet

come and a longer period had remained. Hearing it the angel descended with him. In the meanwhile he saw the Holy Prophet Sal-am there and on his right side was Hazrat Abu Bakr radhiallaho anho and on his left side was Hazrat Umar radhiallaho anho and Hazrat Umar Bin Abdul Aziz radhiallaho anho was in front of him, when inquired of the angel about Hazrat Umar Bin Abdul Aziz radhiallaho anho he said that the person took to the path of righteousness in an era of repression and Hazrat Umar and Hazrat Abu Bakr radhiallaho anhuma acted virtuously in an era of righteousness. (Ibn Asakir)

It is said by Hazrat Ibrahim Bin Abdur Rahman Bin Auf radhiallaho anho that his father lost senses after the state of tension of death and thinking him as expired his body was covered with cloth. Suddenly he regained consciousness and got up. Then he said that two angels came to him and asked him to accompany them. When two angels met them in the way and asked to leave him saying that his faithfulness had been noted while he was in the womb of his mother. Abdur Rahman Bin Auf radhiailaho anho lived for another month and then died.
(Ibn Abidduniya, Mustadrak, Hakim, Baihiqi)

Salam Bin Aslam radhiallaho anho says that he and Fuzail Bin Atiya went on journey from Baghdad to Mecca in the same conveyance. When they reached beyond the Fort of Faid, Fuzail woke him up and said that he wanted to express his will as he had seen two angels in his dream who had said that they were deputed to take out his soul and had shown him the green shroud of the Paradise. Fuzail asked them to give so much time as would suffice to perform Haj but the angels said that the virtue had already been recorded. Salam Bin Aslam says that talking so much they again started their journey. But Fuzail expired before reaching the terminal. (Gheelaniat Abu Bakr Shafai)

8. PRESENCE OF ANGELS AT THE TIME OF DEATH

Hazrat Sufian rahmatullah alaihi said to Hazrat Ata rahma-

tullah alaihi that Sulaiman got Musk and kept it with his wife. At the approach of his death he asked his wife to bring the Musk and get it wet with water and dust around his bedding because the creature of Allah that was coming to him did not sip and eat but smelt fragrance. (Suman Saeed Bin Mansur

Lais Bin Raqia rahmatullah alaihi narrates that Hazrat Umar Bin Abdul Aziz rahmtullah alaihi, a little before his death began to stare after raising his head. When inquired by the people he said that he was seeing a group of such people who were neither human beings nor Jins. After this he expired.

(Ibn Abidduniya, Abu Naim

Fazala Bin Dinar stated that he reached Muhammad Bin Wasey at the approach of latter's death. Suddenly he began to mur mur 'welcome to the Angels of my Lord,' and recited :

لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ۔

"There is no power and control except with Allah" Reciting this he said that he was smelling such a fragrance that he had never smelt before and expired. (Ibn Abidduniy

Hasan Bin Sualeh rahmatullah alaihi says that the night in which his brother Ali Bin Sualeh died, he was with him and he asked for water. As the former was performing, Salat he after 'salam' rose and presented water to him. But he told that he had already taken it and as there was none beside the two brothers the former said that it was Hazrat Jibrail alaihis-salam who came with water just then and said that he, his brother, and mother were with those people who were 'Rewarded' i.e. Apostles righteous ones and martyrs etc. (Ibn Musra

Abdur Rahman Bin Ghinan Ash'ari radhiallaho anho says that Hazrat Ma'az Bin Jabal radhiallaho anho kept patience when his son died of the plague of Amwas. In a battle he was wounded with spear of a non-beilever and his death approached he uttered a queer sentence all of a sudden viz that a friend had come for my business and if anyone offered any excuse for not complying w

his business he would not succeed. Hazrat Abdur Rahman then asked if he was seeing some thing. He said that his patience had been honoured by Allah and his son had come to give him the glad tiding that the Holy Prophet Sal-am alongwith his nearest and dearest, martyrs and righteous ones would constitute one hundred rows and offer his funeral prayer and then take him to Paradise. Saying so much he swooned. In the same state he was seen shaking hands with someone and saying "Marhaba, welcome I have come to you and expired" After his death. Abdur Rahman dreamt that there was a crowd of such people around him who were wearing white clothes and riding upon the horses. And in the same crowd Ma'az Bin Jabal radhiallaho anho was raising the slogan it was the reward of patience at the death of his son and the wound from the spear.

Hazrat Maaz recited the following verse of the Holy Quran :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَیْثُ نَشَآءُ فَنِعْمَ اَجْرُ الْعَامِلِیْنَ ۝

"All praise is for Allah who carried out His Promise and made us master of the Paradise that we can dwell where we like. What a lofty reward there is for the labour in virtue." (Kashfur Rahman)

Abdur Rahman says that he woke up soon after this.

(Ibn Asakir)

Hazrat Sufian rahmatullah alaihi speaks about the case of Daud Bin Abi Hind rahmatullah alaihi that after infection of Plague the latter got unconscious. After some time he regained senses and said that two persons had come to him and one asked the other what the person possessed. The angel replied that he possessed Tasbeeh, Takbeer and movement towards the mosque. Besides this, he had memorized a portion of the Holy Quran. (Abu Naim)

9. THE END OF THE TIME OF PENITENCE

ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

"Then they offer penitence in the nearest moment w
before their death."

In his commentary over the above verse Hazrat Ibn Abb
radhiallaho anho has said that the time of penitence is over
the sight of the Angel of Death only otherwise it is valid a
continued. (Ibn Abi Hat

2. It is said by Hazrat Abu Bakr Bin Abdullah Ma
radhiallaho anho that the time of penitence is sufficiently lo
and finishes only when the Angel of Death comes. At that st
man also forgets the world. (Ibn Abiddun

3. Hazrat Maaz Bin Abu Sufian radhiallaho anho
quoted to have said that the Holy Prophet Sal'am spoke abo
Israelite who had committed ninety seven murders. When
realized his mistake he went to a monk. Narrating his sin
deeds he asked if there was any way to secure forgiveness
Allah. The monk denied and was murdered by the Israelite.
this manner he murdered three monks. But when he reached t
fourth one he was informed that there was still time for pe
tence and he should immediately do it. He was advised to go
such and such shrine and observe austerity with monks the
Israelite was very much encouraged and decided to do as advi
when he was on his way to that shrine his soul was taken
and a quarrel arose between the angels of Mercy and retributi
Then a third angel appeared. Intervening into the matter,
asked to measure the distance between the place of the fo
monk and site of occurrence of death on one hand and
distance from that place to that village where the Israelite
going. The distance was measured the man was one hand nea
to the village he had intended to go to correct his actions and
Angel of Mercy took the Israelite. (Abu Na

Hazrat Abu Huraira radhiallaho anho narrated an episode of a man who was very serious and his body was covered with a sheet of cloth considering him dead. When he was being taken for bath, the body made motion and all of them said 'Allah be praised' "you are alive" He told that he had really died and was lowered in his grave by a very handsome person. Suddenly a bad smelling black woman appeared and began to count his evil actions with such details that he felt ashamed. I went in argument with the woman and she took me to a very spacious house in which there was a mound of Silver and a mosque in one of the corners and a person was offering salat. The person got reluctant at one point while reciting Surah Namal and I reinforced it. When the person had performed the salat he asked if I had learnt it by heart and I replied in the affirmative. Then the person took out a note book from under his pillow and began to read it. In the meanwhile the black woman began to speak and count my evil actions. The fragrant beautiful man also appeared and denied the charges of woman. Then a fellow Namazi said that the man had done no good to his soul but Allah had forgiven him and his time of death was on Monday.

Then the man said to all present ones that if he died on Monday, they should take the entire event to be true otherwise delirium. The man then died on Monday after Asr.

(Ibn Abidduniya)

10. WELCOME TO SOULS AND INQUIRING ABOUT FRIENDS AND RELATIVES

1. Hazrat Abu Ayyub Ansari radhiallaho anho says that Holy Prophet Sal'am said when the soul of the believer has been taken out then the souls of Mercy welcome him in such a manner as any body welcomes a man who brings ominous news. They say, "let him take rest."

He has been very much distressed in the world. Then name by name inquiry is made about friends and relatives and if

it is said about any person that he had left the world long before him then they recite :

and says that in that case that person should have been sent to some bad resort, the Hell of Haviya.

(Ibn Abidduniya, Tabrani)

2. It is said by Hazrat Hasan radhiallaho anho that when the soul of a believer has been taken out five hundred angels take his soul to Heavens and his predecessors welcome him and inquire about their friends and relations. At that time the angels ask them to let the guest have a rest as he has been very much distressed throughout his life. After a while they begin to inquire name by name about relations and he tells them. But when they inquire about a person who had died before him, he says that if that person had not yet reached them he had certainly been sent to Hell. It was really the matter of sorrow that he was not among the believers. (Ibn Abidduniya)

3. Hazrat Abdullah Bin Umar radhiallaho anho quotes the Holy Prophet Sal'am to have stated that the believers who have been living far away from one other also meet one another and will be pleased. (Kitabuzzahd, Navadirul Usool)

4. It is stated by Hazrat Ubaida Bin Umair radhiallaho anho that the dead persons await the arrival of the funeral in the same way as you wait for messenger and inquire of the new-comers about their relations and when it is said about anyone that he had already left, they feel sorry and say that he might have been sent to some bad place. (Ibn Abi Shaiba)

5. Hazrat Saeed Bin Jubair radhiallaho anho says that when a man dies, the son, that had died earlier, welcomes him in the manner as one welcomes one's guests on their arrival.

(Ibn Abidduniya)

6. It is stated by Hazrat Sabit Banani radhiallaho anho

that when a man dies, all of his relatives and friends who have died earlier surround him and they are so pleased to meet one another as the living ones are not to receive their guests.

(Ibn Abidduniya)

11. MUTUAL INTRODUCTION OF THE SOULS

1. Hazrat Abu Labiba radhiallaho anho says that when Bashar Bin Barra died his mother was extremely sad-she went to the Holy Prophet Sal'am and confirmed whether the dead persons recognize one another. Since then it was her practice to go to every such person of her clan Bani Salma as was about to die and wished him to convey her salam to her son, Bashar.

2. It is said by Hazrat Muhammad Bin Mankad radhiallaho anho that he went to Hazrat Jabir Bin Abdullah radhiallaho anho at the time of latter's death and asked him to convey his greetings to the Holy Prophet Sal'am. (Ibn Maja)

3. Hazrat Khalida Bint Abdullah Bin Anees radhiallaho anha says that after a fortnight of the death of Hazrat Abu Qatada radhiallaho anho, his daughter Umme Banin came to her uncle Abdullah Bin Anis who was on his death bed and asked him to convey her salam to Hazrat Abu Qatada.

(Tarikh Bukhari)

4. According to Hazrat Jafar Bin Saeed rahmatullah alaihi Abdullah Bin Mehdi related the episode that when Sufian's illness grew worse and he was perturbed then Umar Bin Abdul Aziz rahmatullah alaihi came to him and asked why he was so perturbed while going to his Fosterer whom he had been adoring and that he should hope for Allah's Mercy and Benevolence and should look forward to meet Allah in humours. Hearing this Sufian had peace of mind.

The narrator says that when the episode was being related Abu Naim rahmatullah alaihi was also present and he mentioned another episode. According to him when the son of Hazrat

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When he heard that after death he would meet such and such persons, his condition improved and he had peace of mind. (Ibn Asakir)

It is said by Hazrat Lais Bin Saad rahmatullah alaihi that a youth of Syria attained martyrdom but his father used to meet his son on Friday night and talk to him in his dream. Once there happened a gap and when the next week he saw his son he inquired about the matter. The martyred boy said it was because they were asked to welcome Hazrat Umar Bin Abdul Aziz rahmatullah alaihi whose arrival was being awaited. The death of Hazrat Umar Bin Abdul Aziz had taken place the same Friday night. (Abdul Naim)

12. BELIEVER PRAISES HIS FRIEND EVEN AFTER DEATH

It is said by Hazrat Ali Karmullah wajhu that if one of the two Muslim friends dies and receives the glad tidings of the Paradise he remembers his friend and says "O' Allah such and such friend of mine asked others to obey Thee and Thy Prophet Sal'am and used to tell me that I was likely to meet Thee. And he preached me to do righteous actions and keep away from the evil ones. Hence, O' Allah ! Do not mislead him after my death. And the same glad tiding be given to him." When the other friend dies the souls of the two meet each other and are asked

to praise one another. And both of them say 'you are a good friend and you are a good brother'. But contrary to this when one of the non-Muslim friends dies and he is given the bad news of Hell. Then he remembers his living friend and says "O' Allah my friend misled me to disobey Thee and Thy Apostle Sal'am, exhorted me to commit evil acts and keep away from virtues and said that I would never happen to see Thee. Hence my Lord do not put him to right path so that he meets the same fate as I have met". And when the other dies, both are allowed to meet and asked to praise one another. And both abuse one another. (Baihiqi)

13. DEAD ONES RECOGNIZE AND HEAR TALKS

1. Hazrat Abu Saeed Khudri radhiallaho anho quotes the Holy Prophet Sal'am to have said that the dead ones recognize those who give bath to their bodies, shroud them, carry them to their grave site or lower them in the grave. (Abdul, Tabrani)

2. Hazrat Ibn Abbas radhiallaho anho has also quoted the Holy Prophet Sal'am to have said to the effect that dead one recognizes those who give him bath. If the dead is a dweller of Paradise he asks his carrier to make haste and if he is dweller of Hell he asks to stop him for a while. (Rauza)

3. It is said by Hazrat Mujahid radhiallaho anho that when anyone dies, his soul is carried by an angel and placed in the grave with his body. Then the Nakeerain interrogate him. (Ibn Abidduniya)

4. Hazrat Umar Bin Dinar has said that when someone dies his soul remains with an angel and sees its body being bathed and shrouded and when people praise him the angel shows him how he is being praised. (Abu Naim)

5. Umro Bin Dinar does also say that the dead one sees the people at the time of being given bath, shrouded etc. and he knows whatever is being done in the house at the time. (Ibn Abidduniya)

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6. It is said by Bakr Bin Abdullah Mazni radhiallaho anho that after death the soul of the dead one is in the hand of Angel of Death. He sees everything that is being done to perform the last rituals. Had he possessed the power of speech he would have forbidden his home mates to lament or mourn his death. (Ibn Abidduniya)

7. It is said by Hazrat Sufian rahmatullah alaihi that one recognizes everything and when people praise him he is asked to listen to what they are speaking about him. (Ibn Abidduniya)

8. It is said by Hazrat Khudaifa radhiallaho anho that the soul of the dead one is in the hands of the angel who goes up the grave carrying the soul. When the body has been laid in the grave and earth has been levelled then the soul is put into the body again and interrogation is conducted. (Ibn Abidduniya)

9. It is said by Hazrat Anas radhiallaho anho that in the field of Badr the Holy Prophet Sal'am stood near the dead bodies of the non-believers and asked if they had found the promise of their Fosterer as true just as he himself had found. Hazrat Umar radhiallaho anho asked why he asked the dead bodies which had no souls. The Holy Prophet Sal'am replied that the dead bodies heard more than he. But they had no power to speak or reply to him. (Bukhari, Muslim)

10. Hazrat Ubaid Bin Marzuq radhiallaho anho narrates that a woman used to sweep the Mosque of Madinah and Holy Prophet Sal'am did not know it. By chance he happened to pass by her grave and inquired whose grave it was. The Companions said that it was that of Umme Mahjan radhiallaho anho. He confirmed that she was the same woman who used to sweep the mosque. Then the row was made and prayer was offered. Then looking towards her grave he asked which of her acts was found best of all. The Companions inquired of the Holy Prophet Sal'am whether she heard ? He replied that more than the

And the woman from her grave replied that the act of sweeping the Mosque was found best. (Abu Sheikh)

11. Hazrat Abu Saeed Khudri radhiallaho anho quotes the Holy Prophet Sal'am to have stated when the dead one is carried away towards his grave, if he is pious he asks people to carry him quickly and if he is evil-doer, asks the people to wait. His voice is heard by all except human beings and Jins. If any man hears it he will lose his sense. (Bukhari, Muslim)

12. It is reported from Hazrat Abu Huraira radhiallaho anho that the Holy Prophet Sal'am said 'Be swift in carrying the dead body. If he is among pious he should be carried to his good abode at the earliest and if he is among evil-doers people should relieve themselves of it at the earliest. (Bukhari, Muslim)

13. Hazrat Abu Saeed Khudri radhiallaho anho is considered to have spoken about some dead person to be taken away to his ditch as soon as possible because the grave was such a place from where none could be spared. He advised to take the dead body hurriedly so that he might meet his fate, good or bad, soon. (Ibn Abidduniya)

14. Hazrat Umar Bin Khattab radhiallaho anho narrates that according to Holy Prophet Sal'am when the dead body is being carried to the grave, at the third step, he asks the persons not to be deceived by the world as he was he left everything for his heirs but he will be reckoned on the Day of Judgment. His heirs will not share his sins. He, alone, will have to bear the burden while they will leave him alone in the grave. (Ibn Abidduniya, Kitabuzzuhud)

15. Hazrat Abu Muhammad Bin Najar radhiallaho anho states that he was giving bath to a dead body who opened eyes and held his hand during it and spoke to him "O Abu Muhammad,make good preparation to leave the world and for your death so that you come out successful." (Tarikh Ibnun Najjar)

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14. ANGELS WALK AHEAD OF THE FUNERAL

1. It is stated by Abu Ghafla radhiallaho anho that angels move ahead of the funeral. While people talk about what the dead person left behind, the angels talk about what the dead one sent ahead of him. (Saeed Bin Mansur)

2. It is said by Hazrat Abul Bin Khuld radhiallaho anho that Hazrat Daud alaihis-salam asked his Fosterer if any one accompanies a funeral for His Pleasure, what is its reward. The Divine Reply is that the angels accompany his funeral and He Himself sends Blessings to his soul. (Ibn Abidduniya

3. It is stated by Hazrat Ibn Masud radhiallaho anho to the effect that Holy Prophet Sal'am said when Daud alaihis-salam asks Allah what will be the reward for one who accompanies the funeral for His Pleasure, He replies that angels will accompany his funeral and bless his soul. (Ibn Asaki

15. ANGELS, EARTH AND HEAVENS MOURN THE DEATH OF A BELIEVER

1. It is stated by Hazrat Anas radhiallaho anho that Holy Prophet Sal'am has said that there are two doors in the Heaven for every man. His deeds enter through one and his sustenance descends through the other. And when a believer dies both the doors weep over him. (Tirmizi, Abu Nai

It means that they feel extremely sorry for the death of the believer because it ends the movement of actions and sustenance due to him.

2. It is stated by Hazrat Sharih Bin Ubaid Hazrami radhiallaho anho that Holy Prophet Sal'am has said to the effect that in case any believer dies abroad where there are none of his family members to weep over the dead body, the Heavens and Earth weep over him. Afterwards the Holy Prophet Sal'am recited the following Ayat:-

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْأَرْضُ

"Then on those people, neither of the Heavens or Earth wept." (Kashfur Rahman)

He further explained that Heavens and Earth do not weep over non-believers. (Ibn Jareer, Ibn Abidduniya, Baihiqi)

3. Hazrat Ibn Abbas radhiallaho anho reports to the effect that Earth mourns the death of a believer for forty days. (Ibn Abidduniya, Hakim)

4. It is in the saying of Hazrat Muhammad Bin Ka'ab radhiallaho anho that there are the persons over whom the Earth weeps while there is another who makes the Earth weep. One who remains obedient to Allah the Earth weeps over him and the sinner makes the Earth weep. Hence the latter type of weeping is out of hatred while the former out of love. (Ibn Abidduniya)

5. It is said by Hazrat Muhammad Bin Qais radhiallaho anho that Heavens and Earth bemoan the death of a believer crying out the virtues of the person. The Heavens say that his virtues which mounted frequently have now ceased. While the Earth says that he always did virtuous acts on its back. Alas ! is now no more and has gone for ever. (Ibn Abidduniya)

6. It is stated by Hazrat Ata radhiallaho anho that the redness of the borders of the Heaven is the sign of its weeping and lamentation. (Ibn Jareer, Ibn Abidduniya)

7. Hazrat Sufian radhiallaho anho states that appearance of redness over the sky was regarded during those days as the sign of weeping of the Heaven over the death of a believer. (Ibn Jareer)

It is said by Hazrat Busra Izvia rahmatullah alaihi that the following morning of the martyrdom of Hazrat Imam Husain radhiallaho anho, their jars and other utensils etc. were found

smeared with blood. While Zahri rahmatullah alaihi says that after the martyrdom of Hazrat Imam Husain radhiallaho anho there was blood found frozen under every stone of the Baitul-Muqaddas. (Abu Naim, Baihiqi)

Hazrat Ata Khurasani rahmatullah alaihi has narrated that the piece of land on which the believer prostrates will be a witness in favour of the believer on the Day of Judgment and it also weeps at the death of the believer. (Abu Naim)

Hazrat Ali (Karrmullah wajhu) has said that the place at which the believer has been offering his salat weeps over his death and the portion through which the record of action of the believer has been passing does also weep. He recites the following Ayat :

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ

"On the death of non-believer neither of the Heavens or Earth wept." (Ibn Abidduniya, Ibn Hatim, Baihiqi)

It is narrated by Hazrat Abu Ubaid rahmatullah alaih that at the death of the believer the parts of the Earth raise cry and upon this the Heavens and Earth begin to weep and lament. Allah asks why they are weeping on the death of His servant and the universe submits 'O' Allah ! this believer used to remember Thee on every portion of mine which he passed through."
(Ibn Abidduniya)

It is said by Hazrat Hasan radhiallaho anho that whenever a believer dies abroad away from his home or in journey Allah pities over him and relieves him from retribution and orders the angels to weep over him as his family members children etc. are not present to lament over him.
(Ibn Abidduniya)

In Sharah Barzukh there is mentioned that the Divine Throne is shaken at the death of a believer which means that the bearers of the Post shake and weep.

16. BURIAL IN THE EARTH THEY ARE MADE OF

It is said by Hazrat Abu Saeed Khudri radhialiaho anho that the Holy Prophet Sal'am, passing by a grave yard, inquired whose grave was being dug-up and it was said that it was of a black Negro who was a visitor to Madina and died there. The Holy Prophet recited the Kalimah Tayyaba :

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

and said that he had been dragged from his place of dwelling towards the earth of which he was made. (Bazar, Hakim, Baihiqi)

17. THE DUST OF THE GRAVE IN CONCEPTION OF MAN

1. It is stated by Hazrat Abu Huraira radhiallaho anho that Holy Prophet Sal'am said that the dust of his grave had already been put on every child. (Abu Naim)

2. It is said by Hazrat Ibn Masud radhiallaho anho that the angel who is deputed upon the womb of the mother picks up the semen from the womb and puts it on his palm then asks Allah to let him know whether the child is to be born or not. In case it is said that the child will be born then the angel asks his age, sustenance and He tells the angel to consult the Great Book. There the angel finds every detail. Then the angel takes up dust from the earth where the child is to be buried after his death and mixes with the semen.
(Navadirul-usool)

In support of the contention the Holy Prophet Sal'am recited the following Ayat :

مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ

"You are created from the same earth and you will be sent back to the same." (Kashfur Rahman)

3. Hazrat Ibn Masud radhiallaho anho has further
that if Allah says that the child is not to be born then the
sperm does not get vitality and it is discharged from the
of the mother as blood. But if it is said that the child is to
born then its sex, age, sustenance, conduct and other details
determined as found in the Great Book. The child then
duly born and living sense with his parents etc. when he dies
buried in the same place from where the dust was taken by
angel and mixed with the semen. (Hakim, Tir

4. It is reported from Hazrat Mutr Bin Akas radhi
anho that the Holy Prophet Sal'am has said : 'When Allah
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person is pre destined. It does not matter of what a great dis
it is from his living place. The necessity of his arrival
destined place also is pre-destined. As soon as the man re
there his soul is taken out. (Hakim, Ba

18. SEEK GOOD NEIGHBOURS FOR THE DEAD ONES

1. According to Hazrat Abu Huraira radhiallaho
the Holy Prophet Sal'am has asked to bury dead persons
the graves of the pious people. Because the dead one fee
same torture from bad neighbour as the living persons do.
(Abu Naim, Ibn M

2. It is said by Hazrat Ibn Abbas radhiallaho anh
Holy Prophet Sal'am asked to give fine shroud to the dead
act promptly upon his will, dig his grave mannerly even
seek good neighbour. The holy companions asked the
Prophet Sal'am whether a good neighbour of the dead

would do some good to the dead one. Thanthe Holy Prophet asked them if such a neighbour does some good in this world. The reply was in the affirmative. They were informed that the same was the case with dead ones in the next world. (Maleeni)

3. It is indirectly reported from Hazrat Umme Salma radhiallaho anha that the Holy Prophet Sal'am asked to give your deads finer shroud, not to delay in carrying out his will, pay off his debt as soon as you can and save his grave from bad neighbours. (Dailmi, Ibn Manda)

4. Hazrat Abdullah Bin Nafey Mazni radhiallaho anho gives an account of the person who died and was buried in Madina. A man saw him first in his dream as Hell-dweller and again after a week as the dweller of Paradise. The man when inquired into the reason for the shift the dead disclosed that in their midst a virtuous person was buried who recommended forty of his neighbours for Paradise and he was one of them.
(Ibn Abidduniya)

19. THE WILL FOR NOT DIGGING DEEPER GRAVE

1. According to Hazrat Muhziya Bin Salim radhiallaho anho Hazrat Umar Bin Abdul Aziz had tendered his will at the time of his death not to dig his grave very deep as the lower layers of the Earth are full of evil. (Ibn Sa'ad)

2. There is another saying about Hazrat Suhail Bin Abdul Aziz radhiallaho anho who told Hazrat Umar Bin Mahajir rahmatullah alaihi to dig former's grave upto latter s shoulder as the upper part of the Earth is cleaner than the lower.
(Ibn Asakir)

20. EVERY CORNER OF THE GRAVEYARD PREPARES TO WELCOME THE BELIEVER

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According to Hazrat Ibn Umar radhiallaho anho Holy Prophet Sal'am has said that at the death of a believer every

corner of the graveyard prepares to welcome the dead bod while in case of a non-believer the death of such a person caus gloom and darkness in the graveyard and every corner of seeks protection of Allah from him and requests Allah not bury that man into it.

(Hakim, Tirmizi, Ibn Asakir, Ibn Adi, Ibn Mand

21. DAY'S ANGELS ARE SOFTER

According to Hazrat Muhammad Bin Abdullah As rahmatullah alaihi, on the occasion of the death of a person the Household of Abdussamad Bin Ali rahmatullah alaihi ha was desired in the burial of the dead and on inquiry the la says that there is a tradition, stated by Hazrat Ibn Abbas t the angels of the day are softer and kinder than the angel the night. (Tarikh Bagh

22. GRAVES ON THE MOUNT OF MUQTAM

It is stated by Hazrat Sufian Bin Waheb Khaulam rah ullah alaihi that once he was passing by the site of the M Muqtam of the Egypt with Hazrat Umro Bin Aas radhial anho. The latter asked another person about the nature o Egypt why the track was so barren unlike Syrian hills. person said that he did not know exactly the reason of the s but even much better thing was known to them and it was such people would be buried under that Mountain as w be free of reckoning on the Day of Judgment. Hearing Hazrat Ibn Aas prayed to Allah to include him among t persons who would be buried there.

The reporter claims to have seen with his own eyes graves of Umro Bin Aas, Abu Basra Ghifaei and Aqb Amir radhiallaho anhum on the Mount of Muqtam. (Ibn As

23. PEEPING INTO THE GRAVE PROHIBITED

According to a saying of Hazrat Anas radhiallaho a

Holy Prophet Sal'am has prohibited peeping into the grave lest some thing dreadful should be seen or heard. (Ayunul Akhbar)

24. DEAD PERSONS FORGOTTEN

It is indirectly said by Hazrat Anas radhiallaho anho that Allah has deputed an angel upon the persons who carry the dead to the graveyard and when they return he throws a handful of dust upon their back and says 'Go back to your world—May Allah make you forget the grief of your dead ones.' That is why people forget their dead ones so quickly. (Musnad Firdaus)

25. WHAT TO RECITE WHILE LOWERING THE DEAD BODY IN THE GRAVE

1. According to Hazrat Ali (Karrmullah Wajhu) when the Dead body is lowered in the grave we should recite the following :

بِسْمِ اللّٰهِ وَفِيْ سَبِيْلِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

اَللّٰهُمَّ عَبْدُكَ نَزَلَ بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ خَلَفَ الدُّنْيَا خَلْفَ ظَهْرِهٖ فَاجْعَلْ مَا قَدِمَ عَلَيْهِ خَيْرًا مِّمَّا خَلَفَ وَاِنَّكَ قُلْتَ مَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ط

"Assign to dust in name of Allah, on the path of Allah and in community of the Holy Prophet Sal'am. 'O Almighty The Servant comes to Thy Presence. Thy Presence is the best of all. He left the world behind. Make the forth coming stage better than the foregone one. Thou sayst Thyself. Whatever is with Allah is better for virtuous."

2. It is said by Hazrat Ibn Umar radhiallaho anho that Holy Prophet Sal'am was heard as saying if anyone died in one's home the dead body should not be kept long, it should be buried attonce. After burial the first part of surah Baqr towards the head and its second part towards his feet should be recited.

(Tabrani, Baihiqi)

3. Hazrat Muhammad Bin Abdur Rahman radhiallaho anho says that his father made it his will to recite :

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

"Assign to dust in name of Allah and in community of the Prophet Sal'am."

while lowering the latter in the grave then after levelling up of the grave recite First and the last parts of Surah Baqr at the headside.

Because he had heard it from the Holy Prophet Sal'am and he bade to recite the same at the graves. (Tabrani)

4. According to Hazrat Qatada radhiallaho anho Hazrat Anas radhiallaho anho recited the following prayer after burying his son :

اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبَيْهِ وَافْتَحْ اَبْوَابَ السَّمَآءِ لِرُوْحِهٖ وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ -

"O' Allah ! Widen the earth from under both of his laps- open the Heaven for his soul, grant him an abode in the Hereafter better than his worldly abode."

5. According to Hazrat Musayyab rahmatullah alaihi on an occasion he accompanied Hazrat Ibn Umar radhiallaho anho to a funeral. When he lowered the dead body in the grave he recited :

بِسْمِ اللّٰهِ وَفِيْ سَبِيْلِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

And when the levelling of the grave started he recited ;

اَللّٰهُمَّ اَجِرْهَا مِنَ الشَّيْطٰنِ وَمِنْ عَذَابِ الْقَبْرِ

'Allah ! save him from the Satan and the tribulations of the grave.'

And after levelling up of the grave he recited the following prayer :

اَللّٰهُمَّ جَافِ الْاَرْضَ عَنْ جَنْبَيْهَا وَصَعِّدْ رُوْحَهَا وَلَقِّهَا مِنْكَ رِضْوَانًا

"O' Allah ! Widen the earth from under both of his laps and lift his soul upward and meet him with Thy pleasure and sweet will.

After it he said that he had seen the Holy Prophet Sal'am doing likewise. (Ibn Maja, Baihiqi)

26. PRAYER FOR FIRMNESS AT THE GRAVE AFTER BURIAL

1. Hakim, Tirmizi says that after burying the dead body prayer for his firmness during interrogation be made because soon after the burial the moments are dreadful for the dead due to the visions of the Hereafter and facing Nakeerain. At this moment the prayer for firmness musters up the dead person's courage.

2. The Holy Prophet Sal'am after burial of a dead body asked the Companions to pray for firmness in his pledge as he was being interrogated at that moment. (Sunan)

3. Hazrat Zahak rahmatullah alaihi says that Nazal Bin Sumra rahmatullah alaihi asked him to recite the following prayer when he lowered the latter into grave :

اَللّٰهُمَّ بَارِكْ فِيْ هٰذَا الْقَبْرِ وَفِيْ دَاخِلِهٖ

"O' Allah Shower Thy Blessings on the grave and the grave-dweller.." (Ibn Sa'ad)

4. It is said by Hazrat Ibn Masud radhiallaho anho that the Holy Prophet Sal'am used to keep standing by the grave and after its levelling up recited the following prayer :

اَللّٰهُمَّ نَزَلَ بِكَ صَاحِبُكَ وَخَلَّفَ الدُّنْيَا خَلْفَ ظَهْرِهٖ اَللّٰهُمَّ ثَبِّتْ عِنْدَ الْمَسْئَلَةِ مَنْطِقَهٗ وَلَا تَبْتَلِهٖ فِيْ قَبْرِهٖ بِمَا لَا طَاقَةَ لَهٗ بِهٖ

"O' Allah our Companion has left this world behind and comes unto Thy Presence. O' Allah keep his power of speech firm at the time of interrogation and do not put him to a greater trial in the grave than his capacity to withstand." (Sunan, Saeed Bin Mansur)

"Assign to dust in name of Allah and in community of the Prophet Sal'am."

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"O' Allah our Companion has left this world behind and comes unto Thy Presence. O' Allah keep his power of speech firm at the time of interrogation and do not put him to a greater trial in the grave than his capacity to withstand." (Sunan, Saeed Bin Mansur)

27. REASON FOR THE GRAVE'S HUGGING

1. According to Hazrat Taimi rahmatullah alaihi it is commonly believed that Earth being mother of all the human beings when finds her child after a long interval she hugs it quite motherly with the difference that the obedient one lightly and the disobedient one a bit tightly. (Ibn Abidduniya)

2. According to Hakim, Tirmizi—the reason for pressure by the grave is the sin which is committed somehow or the other by almost every one and by the grave is a kind of retribution. After it the sins of the virtuous ones are washed away and they deserve Allah's Benevolence.

That is why Sa'ad Bin Ma'az radhiallaho anho was also pressed by the grave as he was a bit careless about washing off after urinating. But grave does not press the apostles because they are innocent.

28. GRAVE PRESSES EVERY BODY

1. It is said by Hazrat Khudaifa radhiallaho anho that they accompanied a funeral alongwith the Holy Prophet Sal'am. When they reached the grave, he began to peep into the grave. And then he said believer was also pressed in such a manner in the grave as the collar bone of the dead body was dislocated.
(Nawadirul-usool, Baihiqi)

2. Hazrat Aisha radhiallaho anha quotes the Holy Prophet Sal'am to have said that the grave presses every one at least once otherwise Sa'ad Bin Maaz would have been spared.
(Ahmad, Baihiqi)

3. Hazrat Jabir Bin Abdullah radhiallaho anho states that when Saad Bin Ma'az was buried the Holy Prophet Sal'am said 'Subhanallah, then Allahuakbar' and the Companions joined him. Later when they inquired into the matter he said that the grave had pressed Saad Bin Ma'az but the grave widened after Tasbeeh and Takbeer. (Ahmad, Tabrani, Baihiqi)

4. According to a statement of Hazrat Ibn Umer radhiallaho anho the Holy Prophet Sal'am said that the Divine Throne had shaken at the death of Saad Bin Ma'az and the doors of the Heavens were opened for him and seventy thousand Angels paid visit to him (the funeral) but, even such a man was not spared from the grave's pressure. But Allah widened his grave.
(Nasai, Baihiqi)

5. It is stated by Hazrat Anas radhiallaho anho that he accompanied the Holy Prophet sal'am to the funeral of latter's daughter Hazrat Zainab radhiallahoaanha. They found the Prophet Sal'am very gloomy at the time of lowering her in the grave. But after this he was smiling. When Companions inquired into the matter he said that he was sorry because his daughter was weak to forbear the pressure of grave. But Allah heard his prayer and reduced the hardship of the grave. Even then only she was pressed and her cry was heard from East to West by all except human beings and Jins. (Tabrani)

Hazrat Abdul Majeed Bin Abdul Aziz rahmtullah alaihi quotes his father to have said that when the time of the death of Hazrat Nafey Ibne Umer radhiallaho anho approached, he began actually to weep and when inquired into the matrer he said that he had remembered Harzat Sa'ad Bin Ma'az when the latter was pressed in the grave. (Ibn Abidduniya, Ibn Asakir)

6. Hazrat Abdullah Bin Umar radhiallaho anho says that when all had returned after the burial of Saad Bin Ma'az, the Holy Prophet Sal'am stayed by the side of the grave for sometime and later when he joined the Companions, he told them on their inquiry that he had stayed after hearing the cry of Hazrat Saad when pressed by the grave. (Muhammad Bin Ishaque)

29. CHILDREN PRESSED BY GRAVE

1. Hazrat Anas radhiallaho anho quotes the Holy Prophet to have said to the Companions after the funeral prayer at burial

27. REASON FOR THE GRAVE'S HUGGING

1. According to Hazrat Taimi rahmatullah alaihi it is commonly believed that Earth being mother of all the human beings when finds her child after a long interval she hugs it quite motherly with the difference that the obedient one lightly and the disobedient one a bit tightly. (Ibn Abidduniya)

2. According to Hakim, Tirmizi—the reason for pressure by the grave is the sin which is committed somehow or the other by almost every one and by the grave is a kind of retribution. After it the sins of the virtuous ones are washed away and they deserve Allah's Benevolence.

That is why Sa'ad Bin Ma'az radhiallaho anho was also pressed by the grave as he was a bit careless about washing off after urinating. But grave does not press the apostles because they are innocent.

28. GRAVE PRESSES EVERY BODY

1. It is said by Hazrat Khudaifa radhiallaho anho that they accompanied a funeral alongwith the Holy Prophet Sal'am. When they reached the grave, he began to peep into the grave. And then he said believer was also pressed in such a manner in the grave as the collar bone of the dead body was dislocated.

(Nawadirul-usool, Baihiqi)

2. Hazrat Aisha radhiallaho anha quotes the Holy Prophet Sal'am to have said that the grave presses every one at least once otherwise Sa'ad Bin Maaz would have been spared.

(Ahmad, Baihiqi)

3. Hazrat Jabir Bin Abdullah radhiallaho anho states that when Saad Bin Ma'az was buried the Holy Prophet Sal'am said 'Subhanallah, then Allahuakbar' and the Companions joined him. Later when they inquired into the matter he said that the grave had pressed Saad Bin Ma'az but the grave widened after Tasbeeh and Takbeer. (Ahmad, Tabrani, Baihiqi)

4. According to a statement of Hazrat Ibn Umer radhiallaho anho the Holy Prophet Sal'am said that the Divine Throne had shaken at the death of Saad Bin Ma'az and the doors of the Heavens were opened for him and seventy thousand Angels paid visit to him (the funeral) but, even such a man was not spared from the grave's pressure. But Allah widened his grave.

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that if any one were to be spared from the pressure of the grave that child would have certainly been spared.

2. It was said by someone to Hazrat Ibrahim Ghanvi radhiallaho anho that while that person was present there a funeral of the child passed by and Hazrat Aisha radhiallaho anha wept to see it. When inquired, she said that she wept at having remembered that the grave would press that child also.

(Kitab Ta'ato Isian)

30. NEGLIGENCE IN URINATING CAUSES PRESSURIZATION OF GRAVE

1. Hazrat Umayya Bin Abdullah radhiallaho anho inquired of the Household of Hazrat Saad Bin Ma'az whether they had heard anything of the Holy Prophet Sal'am related to Hazrat Saad. They said that the Holy Prophet Sal'am told the Companions that the reason for pressurization of grave upon Hazrat Saad was negligence in urinating and Teharah by him.

2. Hazrat Hasan radhiallaho anho quotes the Holy Prophet Sal'am to have told Companions when Saad Bin Maaz was buried, the grave pressed him very hard and under that pressure he thinned like hair and he prayed Allah to relieve him of the hardship. And that the pressure of the grave was due to his negligence in respect of urinating and Teharah afterwards.

(Baihiqi)

3. It is the comment of Hazrat Mujahid radhiallaho anho that among the traditions heard from the Holy Prophet Sal-am the one related to Hazrat Saad's grave is the most frightening.

(Musannif AbdurRazzaq)

31. AFFECTION OF THE GRAVE ON BELIEVER

Hazrat Saeed Bin Musayyab radhiallaho anho quotes that Hazrat Aisha radhiallaho anha to have told the Holy Prophet Sal-am of developing disinterestedness in any thing after having heard about Munkir, Nakir and pressure of grave. The Holy

Prophet Sal-am told her that for believers their dreadful voice would become so soft as that of antimonizing the eyes and the believer would be pressed by the grave just as a mother does to sooth the headache of her son. While the non-believer would be pressed as an egg under the stone. (Baihiqi, Ibu Manda, Dailmi)

32. THE LUCKY LADY SAVED FROM THE GRAVE-PRESSURE

1. It is narrated by Hazrat Anas radhiallaho anho according to Holy Prophet Sal-am, that Fatima Bint Asad is the only exception to have been granted exemption from the pressure of the grave. On inquiring by the Companions he further added that his sons, Hazrat Qasim and Hazrat Ibrahim radhiallaho anhuma were also subjected to be pressed like any other believer.

(Kitabul Madina)

Fatima Bint Asad was the mother of Hazrat Ali (Karrmullah wajhu) and had nursed the Holy Prophet Sal-am during his infancy. She loved the Prophet Sal-am very much and when she died the latter gave his own sheet to cover her body as shroud and got down into her grave before lowering her into it to secure the exemption for her.

33. VIRTUE OF SURAH IKHLAS AT THE TIME OF PRESSURE OF THE GRAVE

According to Hazrat Abdullah Bin Shakheer radhiallaho anho the Holy Prophet Sal-am has said that whoever recites 'Qul Huwallah Uhad' during his ailment and dies in the same will be saved from interrogation in the grave and on the Day of Judgment, angels will put him on their palms and take across the Sirat and he will reach the Paradise. (Hulia, Abu Naim)

34. APPEARANCE OF ACTIONS FIRST IN THE GRAVE

1. It is said by Hazrat Yazeed Raqashi rahmatullah alaihi that actions of the dead are first to appear in the grave

that if any one were to be spared from the pressure of the grave that child would have certainly been spared.

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and they remind the body that in his grave none of his relations is to inquire about him but they. (Ibn Abidduniya)

2. Hazrat Ata Bin Yassar radhiallaho anho narrates that when the actions of the dead appear in the grave the dead body asks them where his children, other relations and wealth have gone and they reply that all those have been left behind and it is they only who have entered with him in the grave—Then the dead person laments that he did not give any preference to actions over them. (Ibn Abidduniya)

3. Hazrat Abdul Maleeh Raqi rahmatullah alaihi says that the things which the dead persons had feared in the world besides Allah come to frighten him. It is because he feared Allah and not any thing else in the world. (Ibn Abidduniya)

1. Hazrat Abu Saeed radhiallaho anho is said to have quoted the Holy Prophet Sal'am as saying : Remember death that belies all the humours of the life as every day the grave calls its dead persons and proclaims 'I am a place of strangeness and loneliness, of dust and worms'. And when a believer is buried the grave welcomes it and gives the glad tiding that he was dearer to her among the people who moved on her back. The grave says that now he will see her courtesy. Saying so the grave is widened to the extent of the sight and door of Paradise is seemed open. (Tirmizi)

2. It is said by Hazrat Abu Huraira radhiallaho anho that he happens to accompany the Holy Prophet Sal'am in a funeral to the graveyard when he sits near a grave and says that the grave calls every day 'O the progeny of Adam why have you forgotten me. Don't you know that I am the abode of loneliness and strangeness, an abode for wilderness, worms and reptiles—and very very narrow place for everyone except for those whom Allah so ordains'. Afterwards the Holy Prophet Sal'am says 'either the grave is a Garden of Paradise or an oven of fire'.
(Tabrani)

3. It is stated by Hazrat Abu Hajaj Shimali radhiallaho anho that according to Holy Prophet Sal'am when the dead body is buried in the grave, the grave asks what misled him to the extent that he grew so neglectful of us (sheer attributes) as he moved arrogantly over its back. If the dead person is virtuous then the speakers on his behalf speak of the virtuous acts of the dead person and his refraining from the evil which it appreciates and the body of the dead one is enlightened and his soul is raised towards Almighty Allah.
(Hakim, Tirmizi, Abu Yala, Ibn Abidduniya)

4. Hazrat Abdullah Bin Ubaid radhiallaho anho is said to have quoted the Holy Prophet Sal'am as saying that the dead body sits in his grave and hears the sound of the steps of those who carry him to the grave and grave asks him that he did not fear narrowness, bad smell and other terrors of it and though, he did not prepare himself to save from it. (Ibn Abidduniya)

5. Hazrat Yazeed Bin Shajra radhiallaho anho is quoted to have said that the grave says to non-believers and transgressors that they had forgotten all the horrors of the grave.
(Ibn Abi Shaiba)

6. It is stated by Hazrat Ubaid Bin Umair that the grave of every person calls him and says whoever enters it as obedient to Allah will rise hail and hearty on the Day of Judgment and one who enters it as disobedient will rise to get doomed.
(Ibn Abidduniya)

7. It is said by Hazrat Barra radhiallaho anho that Holy Prophet Sal'am sitting near a grave says that when the dead body is buried, the grave mentioning its hardships asks what preparations he made in the wake of all that. (Kitabush Shafi)

8. Hazrat Bilal Bin Saad radhiallaho anho says that when a believer is buried in the grave he is welcomed by it and called as dear one and is widened for him; while in case of a non-believer, the grave reminds that while he was on her back he was

discourteous to her and now when he is under her he will face her wrath, saying so she presses so hard that ribs of one side plunge out of the other ones. (Baihiqi)

9. It is said by Hazrat Ibn Abbas radhiallaho anho that according to the Holy Prophet Sal'am they should prepare to go to their respective graves that call seven times a day and ask to pity on themselves and do good actions in their lives. And when such persons will come to it, it will take pity on them. (Dailmi)

10. It is said by Hazrat Muhammad Bin Sabeeh radhiallaho anho that at the tribulation in the grave the neighbouring dead persons would ask him what he had been doing in the world after seeing so many deaths. Why he did not learn a lesson to correct himself and the grave would also rebuke him for the negligence. (Ibn Abidduniya)

11. Holy Prophet Sal'am is quoted to have told Hazrat Umar radhiallaho anho that Munkir Nakir would come to the latter in his grave. But According to Hazrat Hasan Bin Abbas radhiallaho anho both the angels are called 'Munkir Nakir'. (Tabrani)

Munkir Nakir means the strange people. These angels are neither like human beings nor like other angels. The Nakirain are honourable for the believers while for non-believer, they are a source of retribution. (Hakim, Tirmizi)

35. TRADITIONS REGARDING INTERROGATION IN THE GRAVE

1. According to Hazrat Anas radhiallaho anho Holy Prophet Sal'am has said that his ummah is put to trial in grave. When a believer is buried the angel asks him whom he worshipped, he replies 'Allah'. Then he is asked what he knows about Muhammad Sal'am, he replies that he was Servant and Apostle of Allah. Then he is asked what is the source of

his guidance and faith, he replies that it is the Holy Quran. After this there is no question and the believer is given the glad tiding of Paradise and shown the views of Paradise and Hell one after the other.

The same questions are put to the non-believer also but he does not reply and says that he does not know. Then he is beaten up and given the bad news of Hell.
(Saheedain, Abu Daud, Ahmad, Dailmi)

2. When people asked Hazrat Jabir Bin Abdullah radhiallaho anho regarding interrogations of the grave, he said that from Holy Prophet Sal'am it is heard that his ummah is tested in the grave. When the Companions of the funeral return after burial, a harsh voiced angel appears and interrogates. When the believer gives the correct answers he is shown the abode of Paradise. He is also shown the view of Hell and informed that he is saved from that the believer seeks permission to convey it to his relations but is not allowed to do so.

The same questions are put to the non believer also but he does not reply. Then he is shown his abode in the Hell and a view of the Paradise adding that he has been deprived of it. Hazrat Jabir radhiallaho anho further says that according to the Holy Prophet Sal'am every one in the grave is raised with the same faith as he actually had at the time of his death. If he dies as a believer he rises as such and if he dies as a non-believer, he remains as such. (Ahmad, Tabrani)

3. Hazrat Jabir radhiallaho anho further narrates that when the dead body is buried in the grave he is shown the view of the Sunset. Seeing it he rises very swiftly asking to let him offer Asr Salat first. (Ibn Maja, Ibn Abidduniya)

It denotes his attachment to Salat in his life time.

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It denotes his attachment to Salat in his life time.

4. According to Hazrat Jabir Bin Abdullah radhiallaho anho, the Holy Prophet Sal'am has said that progeny of Adam

overlooks the very aims and objects of his creation. When Allah decides to send any of His servants to the world, he orders an angel to inscribe his sustenance, his learnings, his age and his type of fate. At the birth of the child that angel goes away. Now another angel is deputed to watch him till he attains maturity. Then two angels are deputed to maintain record of actions who leave him just before death when the Angel of Death is sent to take out his soul. When he is buried, the soul is returned to the body and at the time two angels descend from Heaven and interrogate him. Then on the Day of Judgment the Angels of Virtues and evils will push him alongwith his record of actions hanging round the neck. The Prophet Sal'am has asked to seek Allah's favour for that difficult time.

(Ibn Abidduniya, Abu Naim

5. It is said by Hazrat Ibada Bin Samit radhiallaho anho that Holy prophet Sal'am instructed to recite the Holy Quran loudly at night Salat as it makes the Satans and evil Jins flee and the angels on patrolling in the air attracted to it. Besides this those who live in the house are also attracted and they join in. This night asks the forthcoming one to be easier on him. And when he dies the Holy Quran stands by his head and watches the bath. When he is shrouded the Holy Quran enters space between his shroud and chest and when the Nakiran appear in the grave the Holy Quran comes in between the dead and the angels. They try to isolate it but it flatly refuses to go and the angels question in its presence. Then it introduces itself to the dead person saying that it is Holy Quran which kept him alive during nights and saved him from many evils. When the angels are gone the Holy Quran goes to Allah and arranges bedding and lantern for the believer and widens the grave by pushing it towards Qibla. (Ibn Abidduniya)

6. It is said by Hazrat Ibn Abbas radhiallaho anho that angels greet the believer at the time of his death and give him the glad tiding of the Paradise. After his death, they accompany

his funeral and offer prayer at the funeral and when he is lowered in the grave angels make him sit and interrogate him. Who is his Fosterer ? Who is his Prophet and what is its evidence. The believer replies his Fosterer is Allah, his Prophet is Muhammad Sal-am and its evidence is :

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I bear witness that there is no god except Allah and that Muhammad Sal-am is His Apostle."

Then Hazrat Abbas radhiallaho anho recites the following Ayat :

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا

"Those who are believers are kept firm by Allah."

(Kashfur Rahman)

He says that whatever has been stated above is commentary of the Ayat.

But when the time of death of any non-believer approaches the angels first scold and humiliate him then take out his soul and the same questions are put to him but he fails to give any reply. He further adds that it is the commentary of the following Ayat :

وَيُضِلُّ اللّٰهُ الظّٰلِمِيْنَ

"Allah keeps the unjusts on no path." (Ibn Hatim, Baihiqi)

7. According to Hazrat Ibn Umar radhiallaho anho the Holy Prophet Sal-am askes the Companions to recite the following Kalimah abundantly because they will be tested in the grave in respect of the same :

لَآ إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَإِنَّ اللّٰهَ رَبُّنَا وَالْإِسْلَامُ دِيْنُنَا وَمُحَمَّدٌ نَبِيُّنَا ۔ (دیلمی)

"There is no god except Allah, Muhammad is Apostle of Allah, Allah is our Fosterer, Islam is our path and Muhammad is our Apostle." (Dailmi)

8. It is said by Hazrat Ibn Masud radhiallaho anho that when the believer is buried in the grave he is questioned as to who is his Fosterer, who is his Prophet and what is his path. When the believer gives correct reply his grave is widened. And it is the sense of the Ayat :

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ

"Allah keeps the believers firm on their pledge."

Contrary to this when non-believer is buried and questioned he fails to answer and his grave is contracted and he is subjected to retribution. And it is the sense of the Ayat :

وَمَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا

"Whoever disregards My Advice will get such a life which will be narrow." (Kashfur Rahma

9. It is said by Hazrat Ibn Masud radhiallaho anho that the believer after correct answers in the grave is clad in the robes of Paradise while the grave becomes narrower and narrower for the non-believer, snakes bite him and when he cries Hellish hammers are used to beat him. (Baihiqi, Ibn Shaiba

10. It is stated by Hazrat Usman radhiallaho anho that Holy Prophet Sal-am, after the burial of the dead, on certain occasion, asked the Companions to pray for securing Allah's Forgiveness for the dead as he will be interrogated now.

(Abu Daud, Hakim, Baihiqi

11. It is stated by Hazrat Umar radhiallaho anho that Holy Prophet Sal-am told him the details of the interrogation in the grave and its tribulations etc. then he asked if his senses would be all right. When the latter confirmed then he said 'By His Benevolence I will be able to answer correctly then.

(Hakim, Baihiqi

12. It is narrated about Hazrat Umar Bin A'as radhiallaho anho that before his death he asked the Companions to keep

standing near his grave for a while and it would be a source of encouragement for him in the grave. (Muslim)

13. According to Hazrat Maaz Bin Jabal radhiallaho anho the Holy Prophet Sal'am said : There is a tent of effulgence hanging over the house in which the Holy Quran is recited and it is recognized by the Angels of Heavens in the same manner as the stars ascertain the direction in the wood or in the sea. This tent is lifted when the reciter of the Quran is dead. When angels find the tent lifted they understand that the person has died and they go to look for him to meet and send blessings upon his soul till the Day of Judgment and pray for Allah's Forgiveness. And one who recites Holy Quran in Tahujjad the night asks the next night to wake the person at the prayer time for Tahajjud. When he dies it keeps guard over the body and arranges bedding and light etc. for him. The Holy Quran does also bring him the news of his relatives and informs if any of his children learn the Holy Quran—also prays to correct the child if he is in any way mischievous. (Bazaz)

14. It is stated by Hazrat Abu Darda radhiallaho anho that when a man requested him to tell some useful things, he pointed out about his death telling him when he would be buried by his family members in a grave and would be interrogated about Allah, his religion and the Prophet Sal'am. And if he answered correctly it would be all right otherwise there he would be doomed. (Abu Shaiba, Baihiqi)

15. According to Hazrat Abu Saeed Khudri radhiallaho anho the Holy Prophet Sal-am told him on eve of the burial of certain person about the interrogation and the situation of the grave at that time and the horrors and ill consequences etc. When he inquired that in such horrifying situation whether it would be possible to keep senses and answer properly—the Holy Prophet Sal-am said that Allah would enable the believer to be in senses and answer properly. (Ahmad, Bazaz, Ibn Abidduniya)

16. Hazrat Abu Rafey radhiallaho anho has said that

passing by a grave in his company the Holy Prophet Sal-am suddenly exclaimed 'highly regrettable, extremely sorry' and when inquired into the matter he said that the man in grave was being interrogated about him and he expressed doubt which made him feel sorry. (Tabrani, Abu Naim)

17. It is further said by Hazrat Abu Rafey that the grave mentioned above was in Jannatul Baqeeh and the Prophet Sal'am had said that the dead had neither learnt nor imparted this necessary Education. (Bazaz, Baihiqi)

18. It is stated by Hazrat Abu Huraira radhiallaho anho that when the death comes to any believer the angels say that a pious soul comes out and the dead person wishes to be buried at the earliest. When attempt to harrass the dead person is made his prostration, Salat, fasts and Sadaqa etc. intervene. After this there is no harrassment for the believer and he is given the glad tiding and presented the view of Paradise. The believer desires to be sent to his abode there but is asked to take rest till his other relations also arrive. (Ibn Abidduniya)

19. It is also said by Hazrat Abu Huraira radhiallaho anho that the believer is not frightened in the grave and when he is asked about the Holy Prophet Sal-am he says that Hazrat Muhammad Sal-am is his Prophet and he has brought a clear message from Allah and he bears its witness. And when he is asked if he has seen Allah he replies that no human being can see Him—then he is shown Paradise and Hell and given the glad tiding of his abode in Paradise and that he will be raised from his grave on the Day of Judgment as firm on his belief as he has been here. (Ibn Maja)

20. Hazrat Asma radhiallaho anho narrates that Holy Prophet Sal-am has said about the revelation that believers will be tested in their grave. When he is put in the grave his good actions surround him and protect him from harrassment. And when the angel asks what he knows about the person he asks whom he refers to, the angel says that he refers Muhammed.

The believer says that he is Apostle of Allah and he bears witness of it :

أَشْهَدُ أَنَّهُ رَسُوْلُ اللهِ

(I bear witness that he is Apostle of Allah). Then he is given the glad tiding. And when a disobedient person fails to answer, he is subject to tribulations. (Ahmad)

21. It is stated by Hazrat Aisha radhiallaho anha that once a Jew woman came to her residence and asking for meal prayed 'May Allah save her from the trial of christ and dajjal and the trial of the grave. She with-held the woman till the arrival of the Holy Prophet Sal-am and when he came, she told him all of it. He immediately got up and begged Allah's protection from (Dajjal) and trial of the grave. Then he said that all the Prophets alaihis-salam had been frightening their followers from Dajjal and now he is frightening with such a thing that had been described by his predecessors." Look here ! Dajjal will be monocular one eyed and Allah is not like that. And at the forehead of the Dajjal will be inscribed 'disbeliever.' Then regarding trial of the grave he said, they will be questioned about him and believers will be successful while non-believers will fail," and then he further narrated the event just as has already been narrated elsewhere. (Ahmad, Baihiqi)

22. It is stated by Hazrat Aisha radhiallaho anha that when she asked the Holy Prophet (Sal'am) about her own plight at the time of interrogation being a frail and weak woman the Holy Praphet (Sal'am) said that Allah would enable the believers to answer correctly and remain firm on their pledge. Therefore she ought not to worry much. (Bazaz)

23. Hazrat Aisha radhiallaho anha narrates the saying of Holy Prophet Sal'am that dead persons are questioned about him and the Ayat :

Is revealed in reference to the same context. He added that the

believer asks to carry him swiftly to the grave when funeral starts, while disobedient raises a loud cry at the moment.

(Baihiqi, Ibn Abidduniya)

36. ANGELS of MERCY ENTER THE GRAVE TO PREACH

It is stated by Muhammad Bin Nasr Saligh rahmatullah alaihi that his father was fond of attending funerals whether he knew the dead one personally or not. The latter narrated an episode that he saw two men entering into the grave, and one of them was buried in the grave. When all the people went away, the narrater sat near the grave and after reciting ten times Surah Yaseen and Surah Tabarak, he prayed to Allah to disclose to him in respect of what he had seen. After a while the grave broke open and a person came out of it and began to run very fast. Whom he repeatedly called to stop and on the third caution he stopped and calling him by his name he disclosed that the two were the angels of mercy and they descended into the grave of the virtuous people and preached them how to proceed through the trial. (Sharahussadur)

37. INTERROGATION OF THE NAKIRAIN OVER HEARD

It is the statement of Hazrat Zahak rahmatullah alaihi that he was a bit late in reaching the graveyard and found that his dead brother had already been buried. Then he sat by the grave and put his ear to it and heard his dead brother replying: "My Fosterer is Allah, My path (religion) is Islam."

(Kitabalrauza)

38. THE NUMBER OF THE INTERROGATING ANGELS

According to Hazrat Qartabi rahmatullah alaihi there are different traditions in respect of the number of the interrogating angels. Some mention that only one angel interrogates while others mention that two angels do it. It is said that only one angel

puts questions to a virtuous person. Two angels interrogate the sinners. There is a saying of Ibn Abbas radhiallaho anho in which three angels are mentioned.

But it means that the three angels are sent to those dead persons who are required to be prosecuted and terrorized.

(Tayyal fara)

There is difference in respect of the questions that are asked in the grave. Some dead persons are questioned in respect of Allah, path and the Prophet only while others are interrogated in other respects concerning their particular belief in them. According to Hazrat Ibn Abbas radhiallaho anho 'qaule Sabit' in the Ayat of 'Yusabbito' means 'Kalimah Shahada in respect of which dead ones are interrogated in their graves. While Akramah radhiallaho anho comments over the same Ayat to the effect that 'Qaule Sabit' (Solemn Pledge) means belief in unity-oneness of Allah and in the Prophethood of Hazrat Muhammad Sal'am and the dead ones are asked in the grave.

In this respect the view of Imam Suyuti rahmatullah alaihi seems quite proper that all the dead ones are questioned alike in full and the narrators have caused variation in their statement.

(Tayyal fara)

39. WHETHER INTERROGATION OF THE ANGELS IS PARTICULAR TO THE FOLLOWING OF MUHAMMAD (SAL'AM)

1. Allama Suyuti rahmatullah alaihi has narrated that the dead one is interrogated thrice in a meeting and in one place he has said that interrogation is done only once. (Sharahas Sadur)

This difference may be due to difference of the type of dead person and the attitude of the Angels towards him.

2. It is stated by Hazrat Taus radhiallaho anno that the dead persons remain in trial of the grave for a period of seven years. The Companions of the Holy Prophet Sal'am in those

days considered it worth while to distribute food and do charity in name of the dead one so that by virtue of it the dead one was given a lenient trial in the grave. (Abu Naim)

3. According to the saying of Hazrat Mujahid radhiallaho anho the souls of the dead ones stay for seven days and the interrogation is completed with-in this period. (Kitabal Qaboor)

4. It is stated by Hazrat Ubaid Bin Umair radhiallaho anho that the believer is kept in trial of the grave for a period of seven days while the 'Munafiq' for a period of forty days. (Durre Mansur)

Ulema are divided in their views regarding the interrogation of the dead ones, especially whether it is particular to believers or a general phenomenon. There are three different views.

The first View :—According to Hakeem, Tirmizi rahmatullah alaihi the interrogation in grave is particular to the followers of Hazrat Muhammad Sal'am and he quotes three traditions of the Holy Prophet Sal'am. The first tradition is that the Holy Prophet Sal'am told Hazrat Zaid Bin Sabit radhiallaho anho "O' Zaid, this Ummah is put to trial in the grave."

In another tradition the Prophet Sal'am said, "you are put to trial in your graves."

The third tradition maintains that angels inquire of the dead one what he speaks about the person who was sent among them. The believer replies "I bear witness that he is the Servant of Allah and His Apostle." (Nawadirul Usool)

The Second View :— According to Abdul Haq Ashbeli and Qartabi rahmatullah alalhi the interrogation in the grave is not particular to the 'Ummah Muhammadia' but is a general phenomenon. And the word Ummah used in the traditions of the Holy Prophet Sal'am, means the progeny of Adam. Even if the 'word' means particularly the following of Muhammad Sal'am,

it is to denote that being superior most, it is subjected to interrogation in the grave why the other groups will not be. In Arabic vocabulary the word Ummah means 'the group' and it also means the 'herd' or the animals. It is supported by a tradition in which the Holy Prophet Sal'am is quoted to have said 'the dogs are also among the 'Ummahs' groups or herds otherwise I would have ordered people to slaughter them. Similarly it is also narrated elsewhere that one of the Apostles alaihis-salam recited against the bite of an ant and ordered his people to burn their abodes with them and they destroyed them completely. The Almighty made revelation to the Apostle alaihis salam in which it was said that reacting to the bite of an ant he destroyed one of the Ummahs that remembered Him and it was not good.

It denotes therefore, according to this School of thought, that the word used in the context of the interrogation in the grave is used for the progeny of Adam.

The Third View :—Hazrat Ibn Abdul Bar rahmatullah alaihi is of the view that we should stop a while and should not decide for certain that the matter of putting questions to the dead person is particularly meant for the Ummah of Muhammad Sal'am. It should also not be decided that it is the matter for all.

The first view is upheld overwhelmingly by the majority of the Ulema with the contention that it is a source to clean the sins of the believers to enable them avail their abode in Paradise. And it is rather a privilege for this Ummah.

EXPLANATION :—

The two views of the Ulema regarding interrogarion in the grave have already been mentioned above.

The first view of the Ulema which is overwhelmingly upheld points to significance that interrogation in the grave is to differentiate between a Munafiq and a believer.

In worldly life the difference cannot be made out easily, because the former also poses himself as a Muslim in respect of belief in monotheism (unity of Allah) and the Prophethood of Hazrat Muhammad Sal'am. Indeed he does not genuinely believe in the teachings of Islam and is not convinced at all. Therefore, his posture as believer is to exploit the title for worldly benefits.

This tactics of the Munafiq was not fruitful during the lifetime of the Holy Prophet Sal'am due to the means of revelation which is now not available.

As the grave is the first lap of the journey in the Hereafter, the exposure begins from here and the curtain starts lifting.

It is the first stroke by way of interrogation which exposes the inertia of the Munafiq and his views about the Prophethood of Hazrat Muhammad Mustafa Sal'am. This interrogation keeps the believer firm on his faith and the pledge because the real and apparent views of the believers are indentical and he answers correctly. While the non-believer including Munafiq gets perplexed and fail to answer or refuse.

After knowing its utility it is quite clear that interrogation in grave is particular to the Ummah of Muhammad Sal'am because in all the earlier Ummahs there was no such group of people among believers or in their midst.

In all the earlier Ummahs people were clear—whether believers or non-believers.

Since 'Ummah Muhammadia' has been saved from the 'doom' and its continuity till the Day of Judgment is ensured a group of Munafiqs has emerged or say infiltrated into their ranks to exploit the privileges of Islam and the Holy Prophet Sal'am.

Qartabi rahmatullah alaihi is of the opinion that the number of the interrogating angels is only two and they interrogate the entire entrants of grave throughout the world and in view of

the description of their personality and special characteristics it is no wonder that they may conduct interrogation in many graves simultaneously and all the dead ones may react simultaneously and likewise. Above all it is the tradition of the Holy Prophet Sal'am that the number of the interrogating angels is two hence there is no need to go in any logic or interpretation and it should be unconditionally believed as such As their method of interrogation and its conducting is concerned, Allah is All Knowing and Wise and we need not bother at all in this respect too. It should be taken in the same way as it is in the case of the Angel of Death, Izrail who is a single being to take out the souls of the entire human beings in any part of the world. Allah is Almighty and Wise. (Sharahas Sadur)

40. PERSONIFICATION OF THE ACTIONS

It is said that the actions of the men evil and virtuous appear in the grave and are personified. On our part we should firmly believe in all the details of the Hereafter whether it appeals to our narrow mind or not.

1. According to Hazrat Nawas Bin Samaan radhiallaho anho the Holy Prophet Sal'am says that those who recite the Holy Quran and act accordingly, on the Day of Judgment Surah Baqar and Surah Al-imran will be ahead of them and the Holy Quran will accompany them. The Surahs ahead will argue on their behalf. (Muslim)

2. Hazrat Ibn Mubarik rahmatullah alaihi quotes Hazrat Zaid Bin Aslam radhiallaho anho that on the Day of Judgment, actions of the believers will be personified very beautifully and attractively and fragrantly. This action will sit close to the believer and provide him comfort on all occasions of perplexity. When believer will find him so kind he will seek latter's introduction and will be informed that he is believer's action and also will take the believer to Allah and secure His Forgiveness and tip of highly valuable robes and other marks of distinction and adorning for

him and his parents. But contrary to this in this case of disobedient non-believers his evil actions will appear in very ugly figure and will enhance his perplexities and when non-believer will seek his identity he will say that he is non-believer's bad action. ('Haqaiq' Ibn Mubarik)

3. As stated by Hazrat Qais Bin Asim Manqari radhiallaho anho, Holy Prophet Sal'am said that a Companion would be buried in the grave with every one and would remain with each of them even on the Day of Judgment. If this Companion was good it would afford comfort on every occasion and if it was bad it would enhance his grieves and anxieties. There would be questioning about that Companion by all of you. Therefore it is advised the people to make their Companion as good as they could so that they could appreciate and love him and if that Companion was bad he would be afraid of him and hate him. And the Companion mentioned was 'action' of their own. (Qartabi)

4. It is stated by Ibnul Jauzi rahmatullah alaihi that according to the Holy Prophet Sal'am penitence will be brought on the Day of Judgment in a very handsome and fragrant personality and the believers will only be able to derive comfort and satisfaction from her. The non-believers will inquire of the believers about their exclusive privilege and its reason. The penitence will address the non-believers at that time and will remind them that she had been before them in the world for a very long time but they never appreciated or moved towards her. If they had accepted her in the world she would have been with them too. The non-believers at that stage would confess to have repented. And an announcer from under the Divine Throne would call—'get away, get away, the period of petience has been over and the door of penitence has been shut-up now."

(Rausatul Mushtaq)

5. According to Hazrat Abdullah Ibn Abi Adfa radhiallaho anho, while they were offering salat with the Holy Prophet Sal'am a person joined the row and recited :

اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَّسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلًا

"Allah is Greatest of all. Most of all the praises are for Him. We remember Him morn and even."

The Holy Prophet Sal'am after performing the Salat told him that he had seen the words reaching the Heaven and the door was opened for it and it entered into it. (Nashur)

41. ARE ALL THE PEOPLE INTERROGATED IN THE GRAVE

Though the Ulema are divided in their opinion about universality of interrogation. Allama Ibn Abdul Burr rahmatullah alaihi is of the view that the persons who are clear cut non-believers are not subject to interrogation. The interrogation is meant for believers and 'Munafiqs' only. But authentic traditions hint that the non-believers are also interrogated.

It is stated by Hazrat Anas radhiallaho anho that according to Holy Prophet Sal'am the dead person is questioned in the grave when the people return after performing burial. If the dead is non-believer or 'Munafiq' it is inquired what he speaks about the person the Holy Prophet, Sal'am. He says that he does not know and he says exactly the same what the people told of him, on this it is said neither did he know nor tried to know by way of the study. And then he is beaten with the hammer. (Sahihain)

Besides this tradition there is another saying of Hazrat Abu Saeed Khadri radhiallaho anho quoted by Hazrat Abu Huraira radhiallaho anho and requoted by Ibn Habban rahmatullah alaihi to the effect that the non-believer is also subject to interrogation.

The Language of Speech :—When it is inquired of Hazrat Hafiz Ibn Hajar rahmatullah alaihi that in which language the

interrogation in the grave is conducted, he replies that in the light of Traditions it appears that it is conducted in Arabic language. But at the same time it may also be conceived that the language of the dead is used for the purpose.

(Kitabe Ahwa

42. THOSE WHO ARE NOT BURIED

1. According to Allama Suyuti rahmatullah alaih all the dead persons are subject to interrogation irrespective of the manner of their death and the fact that they are buried or disposed off otherwise after their death and the interrogation is a secret. It should be remembered at the same time that the details of the interregnum are part of faith in unseen facts.

(Ahw

2. Hazrat Qazi rahmatullah alaihi says that the dead persons who are not buried in the grave also confront interrogation and endure retribution and human eyes are as incapable of witnessing it as in case of seeing the angels. (Sharahusud

3. Imamul Harmain rahmatullah alaih says that the person who is crucified and is not buried, the life is returned to him and is interrogated. But we are not capable to notice. Similarly the dead person whose parts of the body are scattered here and there, is also subjected to interrogation and for the purpose either all the parts are assembled by the angels and life is breathed into it or a few of the parts are made to serve the purpose of interrogation.

4. The details of the happenings of the grave are kept secret for certain higher objectives. And as the Holy Prophet Sal-am has said "if it were not feared that you will cease to bury your dead persons in the graves I would have made you acquainted the details of happenings of the grave and interrogation and hear all that."

(Sharahusud

43. CERTAIN DREAMS REGARDING HAPPENINGS AFTER DEATH

Although Allah has kept it a secret from common people except certain persons of higher grades in piety, He has been taking out the happenings after death through dreams. The main reason behind keeping it a secret is that it strengthens the 'faith in absentia.'

There are however certain dreams mentioned by Allama Ibn Qayyim narrated below :

1. After the death of Hazrat Umar Bin Abdul Aziz rahmatullah alaih his son dreams that the former is in a garden and has given some apples to the latter. The son Abdullah Bin Umar took the apples for the children and the numbers were tallied all right in that respect.

2. It is said by Hazrat Shahr Bin Joshab rahmatullah alaih that after the death of Saab Bin Jasmama rahmatullah alaih a ranking pious person Hazrat Auf rahmatullah alaih sees the former in his dream telling that there are ten sovereigns in certain place that is to be given to such and such Jew because the amount is due to him. When he wakes up and inquires of the Jew he confirms the amount as out standing towards the dead one. He goes and after recovering the amount he pays it to the Jew.

3. When Hazrat Sabit Bin Shamas radhiallahu anhu was martyred in a battle, his armour coat was taken away by certain person. Someone dreamt of the martyr pointing out the person who had taken his armour coat. When Hazrat Abu Bakr Siddiqui radhiallahu anhu knew of it, he attempted to recover the coat from that person alongwith Hazrat Khalid and other Companions radhiallahu anhum.

4. Hazrat Zaid Bin Muhammad Bin Hasan Ibn Ammad Memoona radhiallahu anhum says that one of the sons of his sister had died and he saw him in his dreams. He inquired about

interrogation in the grave is conducted, he replies that in the light of Traditions it appears that it is conducted in Arabic language. But at the same time it may also be conceived that the language of the dead is used for the purpose.

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the dealing with him after death and was told that he had been forgiven by Allah. When inquired into the reason of it the boy told him that one day a needy person had come to his house and threw a stone inside it which caused damage to the corner of the house-wall. His brothers came out of the house to rataliate against the man while he intervened and stopped them. This was appreciated by Allah and Allah forgave him. When Hazrat Zaid reached his sister's house he found the housewall damaged at the corner and she related the story as was told in the dream by the dead one.

44. WHEN THE SOUL IS RETURNED INTO THE BODY OF DEAD ONE?

The Ulema have two views regarding returning of soul into the body of the dead one. According to some it is returned when the people return after burying the dead in the grave. But majority view is that it is returned earlier than that. And the following traditions support the view :

1. According to a saying by Hazrat Umar Bin Khattab radhiallaho anho Holy Prophet Sal-am has said that the dead one speaks after three steps when he is carried to the graveyard and this voice is heard by every one except human beings and the Jins. (Ibn Abidduniya)

2. Hazrat Abu Saeed Khadri radhiallaho anho says that the dead one, if he is a virtuous person asks, the persons carrying the funeral that he should be taken ahead swiftly. (Bukhari, Muslim)

3 Again it is said by Hazrat Abu Saeed Khadri radhiallaho anho that the dead recognizes, according to the Holy Prophet Sal-am, those who give him bath, shroud him and carry to the grave. (Ahmad, Tabrani)

Those who are of the view that the soul is returned into the body after the burial seek support from the following traditions :

1. Hazrat Bakar Bin Abdullah Mazni Tabai rahmatullah alaihi says that after the death the soul of the dead one remains

in the hand of the Angel of Death and when the people give bath and enshroud him and whatever his household do on that occasion it sees all that. (Ibn Abidduniya)

2. Hazrat Khudaifa radhiallaho anho narrates that after the death the soul of the dead one remains in the hand of the Angel of Death and it is just the body that is turned one side or the other. When the funeral procession proceeds the angel carries the soul alongwith it and when the dead one is buried the angels put the soul into him. (Baihiqi)

45. THE STATE OF LIFE AT THE TIME OF INTERROGATION

According to Allama Suyuti rahmatullah alaih the dead one is given back the life at the entry in grave in the same manner as he lives in the world with all his parts of the body as it is mentioned in the tradition that the dead rises up and sits for the interrogation. It proves that full life is returned to the dead one.

Someone inquires of Hafiz Ibn Hajar rahmatullah alaihi whether the dead one remains in lying position in the grave at the time of interrogation or assumes sitting position. He says that he rises and sits. Another person inquires whether the life of the dead one is returned into the body at the time of interrogation, he replies in the affirmative and says that as far as he knows the soul circumvens into the upper half of the body and not in the whole of it.

Hafiz Ibn Qayyam rahmatullah alaihi states that it is clear from the traditions that the soul is turned into the body of dead one at the time of interrogation but this time the measure of life is different from the one in the worldly life. In worldly life the soul guides the body and for that reason the urge for nourishment etc. are felt. But return of life in the grave is just to meet the requirement of interrogation. Similarly as the life during sleep is different from the life when one is awake.

Hazrat Allama Ibn Taimia rahmatullah alaihi says that constantly it is proved by the traditions that the soul of the dead one is returned at the time of interrogation in the grave and the question is not put to the soul alone but to the soul with body. If interrogation meant for the soul only it could be conducted anywhere and there was no need of any grave at all nor it would have any significance.

46. RETURN OF SOUL IN SCATTERRED PARTS OF THE BODY

According to Allama Suyuti rahmatullah alaihi the soul is returned in to the dead body whose parts of the body have severed and scattered here and there for conduct of interrogation. There is difference in view of the Ulema regarding assembly of the scattered part for the purpose, or taking the particular part for the purpose, say heart or brain etc. But all agree on the basic thing that such dead ones are also subject to interrogation. The differences regarding the measure of life as a result of return of soul in the body of dead body for interrogation can also be dismissed at the point that the happenings of and after the death have come to us by means of traditions only and it is also a secret of Allah the Almighty and All Wise hence we should not engross ourselves unnecessarily into non-plus investigation and research and should depend on what has been conveyed through traditions as it is also a part of the faith in absentia.

47. INTERROGATION FROM THE DEAD BODIES IN BOXES AND THE DROWNED

According to Bazazi rahmatullah alaihi the dead one who are kept in the particular boxes are questioned when their coffin the particular box is buried in the grave. (Sharahassadur

In support of this contention those traditions are quoted in which interrogation is related with the burial of the dead in grave. Hence interrogation is hung over the burial.

According to Neksari rahmatullah alaihi whoever dies of drowning in the river is interrogated at a time when he is out of the sight of the people. (Abiat)

Ulema hold the view that we should restrain into the matter and assign its details to the Knower of the unknowable.

48. THE SEARCH OF THE FIVE THINGS

Hazrat Shafique Balakhi rahmatullah alaihi says that he needed five things which he got in the following five things:—

1. The enhancement in strength by chasht Salat.
2. The light in the grave by night Salat.
3. The correct answers during interrogation in the grave by recitation of the Holy Quran.
4. The crossing of the Bridge of Righteousness (Sirat) with safety by fasting and Sadaqa.
5. The desire for shade under the Divine Throne by isolation and seclusion. (Riazul Reahain)

49. PRUDENCE OF ALLAH IN INTERROGATION FROM THE DEAD ONE

Prudence means Knowledge of actions to good effect and acting according to it. And in case of Allah none of His Actions are without prudence because He is All Wise and All Knowing. And whoever doubts prudence in Allah's Actions he does not do justice to himself and makes it unbecoming of Allah the Almighty. (Haviul Arwah, Jawab Shafi)

According to Allama Suyuti rahmatullah alaih Allah out of His Prudence made three homes for the human beings—the world, the interregnum and the Permanent Abode Paradise or Hell and transfers them from one to another prudently. That is why He tests them in the (Burzakh) interregnum before assigning

Hazrat Allama Ibn Taimia rahmatullah alaihi says that constantly it is proved by the traditions that the soul of the dead one is returned at the time of interrogation in the grave and the question is not put to the soul alone but to the soul with body. If interrogation meant for the soul only it could be conducted anywhere and there was no need of any grave at all nor it would have any significance.

46. RETURN OF SOUL IN SCATTERRED PARTS OF THE BODY

According to Allama Suyuti rahmatullah alaihi the soul is returned in to the dead body whose parts of the body have severed and scattered here and there for conduct of interrogation. There is difference in view of the Ulema regarding assembly of the scattered part for the purpose, or taking the particular part for the purpose, say heart or brain etc. But all agree on the basic thing that such dead ones are also subject to interrogation. The differences regarding the measure of life as a result of return of soul in the body of dead body for interrogation can also be dismissed at the point that the happenings of and after the death have come to us by means of traditions only and it is also a secret of Allah the Almighty and All Wise hence we should not engross ourselves unnecessarily into non-plus investigation and research and should depend on what has been conveyed through traditions as it is also a part of the faith in absentia.

47. INTERROGATION FROM THE DEAD BODIES IN BOXES AND THE DROWNED

According to Bazazi rahmatullah alaihi the dead one who are kept in the particular boxes are questioned when their coffin the particular box is buried in the grave. (Sharahassadur

In support of this contention those traditions are quoted in which interrogation is related with the burial of the dead in grave. Hence interrogation is hung over the burial.

According to Neksari rahmatullah alaihi whoever dies of drowning in the river is interrogated at a time when he is out of the sight of the people. (Abiat)

Ulema hold the view that we should restrain into the matter and assign its details to the Knower of the unknowable.

48. THE SEARCH OF THE FIVE THINGS

Hazrat Shafique Balakhi rahmatullah alaihi says that he needed five things which he got in the following five things:—

1. The enhancement in strength by chasht Salat.
2. The light in the grave by night Salat.
3. The correct answers during interrogation in the grave by recitation of the Holy Quran.
4. The crossing of the Bridge of Righteousness (Sirat) with safety by fasting and Sadaqa.
5. The desire for shade under the Divine Throne by isolation and seclusion. (Riazul Reahain)

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According to Allama Suyuti rahmatullah alaih Allah out of His Prudence made three homes for the human beings—the world, the interregnum and the Permanent Abode Paradise or Hell and transfers them from one to another prudently. That is why He tests them in the (Burzakh) interregnum before assigning

permanent abode. Hence interrogation in the grave is Allah's Prudence undoubtedly, so that distinction could be made between true believers and others.

According to Hakeem, Tirmizi, the Prudence in respect of interrogation in the grave is in the fact that when the Holy Prophet Sal'am was sent into the world Allah gave up the previous system of destroying the communities for disregarding Allah's order conveyed through Prophets alaihimis-salam as he was a blessing for the entire mankind. Hence the necessity arose to distinguish between true believer and Munafiqs so that the non-believers, transgressors and Munafiqs could be punished properly. Although Allah already knows the fact, it is a manner to expose them to the angels.

Some of the Ulema ask to be restrained in seeking Prudence as neither Allah nor His Apostle Sal'am has touched or hinted towards it.

It is indirectly presented by Hazrat Abu Huraira radhiallaho anho that Allah will Summon the entire human community on the Day of Judgment and will ask them to line-up behind those whom they have been worshipping in the world. The followers of each of the deities, the sun, the moon and other objects would line up accordingly. Only the followers of Prophet Muhammad Sal'am will remain apace. Now Allah will come to their side and say that He is their Fosterer. They will say that when their Fosterer will come to their side they will recognize Him. There upon He will come in the form that will be recognized by them and they will say, "Thou art our Fosterer" and they will come under Him. Now a bridge will be raised over the Hell. According to the Holy Prophet Sal'am he will be the first Prophet to pass it alongwith his Ummah the following on that day none will have courage to speak to Allah except the Prophets alaihimis-salam but to the extent :

اَللّٰهُمَّ سَلِّمْ سَلِّمْ - (بدو رسافرہ)

'O Allah descend Thy Peace—descend Thy Peace.'

Narrating the above report Allama Suyuti rahmatullah alaih has remarked that just as in the above case it is Allah's Prudence to differentiate between believers and non-believers between clean and dirty or purified and polluted so also it is in case of interrogation of the dead ones.

50. MARTYR AND TRIAL OF THE GRAVE

Martyr is one who is killed in the path of Allah. There are three kinds of them :

The first is one who is martyr of this world and of the Hereafter as well. He is the person who traces to war to upraise the Kalimah of Allah and is himself killed.

The second are those who are the martyr of the Hereafter only and they are of the thirty types whose description is given separately.

The third is one who is a martyr of the world only and has no truck with the Hereafter. He is the person who plunged in the war for the booty.

1. It is reported from Hazrat Rashid Bin Saad radhiallaho anho that someone inquired of the Holy Prophet Sal-am the reason of the trial of grave for the believers and exemption of the martyrs from it. The Holy Prophet Sal-am replied that the clinging of sword over their heads itself is a very hard trial, hence the trial of grave is not deemed necessary. (Nasai)

2. Reported from Hazrat Abu Ayyub radhiallaho anho that according to Holy Prophet Sal-am one who combats enemy in the path of Allah with firmness and patience and is killed will not be subjected to the trial of grave. (Tabrani, Ausat)

3. According to the Holy Prophet Sal'am, as repeated by Hazrat Muqdam Bin Ma'ad Yakrab radhiallaho anho there are six virtues for the martyrs in the path of Allah.

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اَللّٰهُمَّ سَلِّمْ سَلِّمْ - (بخاری و مسلم)

'O Allah descend Thy Peace—descend Thy Peace.'

Narrating the above report Allama Suyuti rahmatullah alaih has remarked that just as in the above case it is Allah's Prudence to differentiate between believers and non-believers between clean and dirty or purified and polluted so also it is in case of interrogation of the dead ones.

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3. According to the Holy Prophet Sal'am, as repeated by Hazrat Muqdam Bin Ma'ad Yakrab radhiallaho anho there are six virtues for the martyrs in the path of Allah.

First, the very first drop of the blood that falls on the ground coincides with Allah's Forgivenss.

Second, he is shown his abode in the Paradise.

Third, he is exempted from the trial of the grave.

Fourth, he will be unaffected at the first sounding of the Doom on the Day of Judgment.

Fifth, he will be crowned with a Jewel studded crown surpassing the worlds.

Sixth, he will be given hands of seventy two Ladies of the Paradise (Hurs) and his intercession will be accepted in respect of seventy persons amongst his relations. (Ibn Maja)

Allama Qartabi has commented upon exemption of the martyr from the trial of grave and has said that the purpose of the trial is to distinguish between Munafiq and the Believer which he has already established by his sacrifice in the path of Allah. Hence, it is meaningless for him. (Tazkira Qartabi)

51. THE NUMBER OF MARTYRS IN ISLAM

According to Syed Muhammad Bin Ismail rahmatullah alaih in the foregone followings the martyr was one who was killed in the path of Allah only. But in case of 'Ummah Muhammadia' Sal-am there is a privilege that different reasons are assigned to include in to the category of martyrs and as a result a class of the martyrs has been raised.

1. Hazrat Sa'ad Bin Wiqas radhiallaho anho is indirectly said to have quoted the Holy Prophet Sal-am as saying that he who, during the ailment of death, recites :

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ ۝

"There is no god but Thee. Thou art free of all the weaknesses—undoubtedly I am the guilty." (Kashfur Rahman)

And dies in the same ailment is a martyr while in case of recovery his sins are forgiven.

2. According to an indirect statement from Hazrat Aisha radhiallaho anha whoever recites twenty five times every day :

اَللّٰهُمَّ بَارِكْ لِیْ فِی الْمَوْتِ وَفِیْمَا بَعْدَ الْمَوْتِ

"O' Allah descend Thy Blesings on eve of my death and after death."

and dies whether on his bed even then he will be rewarded as martyr. (Tabrani)

3. The person is a martyr who asks to send His Blessings Darud upon the Holy Prophet Sal'am hundred times a day.

4. The person who recites the following prayer morning and evening and dies the day or evening he recited the prayers, will die as martyr : اَللّٰهُمَّ اِنِّیْ اُشْهِدُكَ بِاَنَّكَ اَنْتَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّآ اَنْتَ وَحْدَكَ لَا شَرِیْكَ لَكَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اَبُوْٓءُ بِنِعْمَتِكَ عَلَیَّ وَاَبُوْٓءُ بِذَنْبِیْ فَاغْفِرْ لِیْ اِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ ۝ (ترغیب ترهیب)

"O' Allah I bear witness that Thou art True and worthy of worship, Thou art alone, hast no partner And Muhammad is Thy Servant and Apostle Bearing Thy boons and my sins I look to Thee. Forgive me. Undoubtedly none else is forgiver of sins saving Thee."

5. The Holy Prophet Sal-am has said one who dies having ablution is a martyr. (Qasrulamal)

6. It is said by Hazrat Ibn Umar radhiallaho anho that the woman from delivery period to the period of weaning is treated like a borderguard of the land of Allah and if she dies during this period she will be rewarded as martyr. (Abu Naim)

7. Hazrat Abu Ubaida Bin Jarah radhiallaho anho

First, the very first drop of the blood that falls on the ground coincides with Allah's Forgivenss.

Second, he is shown his abode in the Paradise.

Third, he is exempted from the trial of the grave.

Fourth, he will be unaffected at the first sounding of the Doom on the Day of Judgment.

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"O' Allah descend Thy Blesings on eve of my death and after death."

and dies whether on his bed even then he will be rewarded as martyr. (Tabrani)

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"O' Allah I bear witness that Thou art True and worthy of worship, Thou art alone, hast no partner And Muhammad is Thy Servant and Apostle Bearing Thy boons and my sins I look to Thee. Forgive me. Undoubtedly none else is forgiver of sins saving Thee."

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reward of the Holy Prophet (s) as who of the martyrs will have greater felicitation of Allah and he said one who remains all a virtuous ruler and King so do guard and refrain himself... that is killed by the latter would have special favours of Allah (Tirmidhi)

The number of martyrs amongst the Ummah Muhammadi is very large but the foremost amongst them is one who is killed in the path of Allah. And the rest of the martyrs get the reward which is not given to the other dead ones.

32. WORLD'S GUARDS AND TRIAL OF GRAVE

Rabat means guarding and staying to guard the borders of the Islamic country. This is a very great deed and its reward continues even after the death of the guard and goes on accumulating.

1. Hazrat Salman Farsi radhiyallahu anhu quotes the holy Prophet (s)Farsi as saying—"one day's duty in standing guard on the borders of the Islamic state is superior to one month's fasting and of one persons that for it he will be accumulating his reward will be getting his sustenance before the Day of Judgment and will be saved from the trials and tribulations. (Muslim, Tabrani)

2. According to a saying of Fazala Bin Ubaid radhiyallahu anhu Holy Prophet (s)Farsi has said that the actions of the person ends with his death (s) the actions of rabat(standing guard on the borders of the Islamic state)continues till the Day of Judgment and will save him from the trial of grave. (Tirmidhi)

3. Hazrat Abu Bakra radhiyallahu anhu says (s) a person stays as bodyguard of the Islamic state actions and continues to reward for it saved from trial of grave and is saved from the terror of the Dooms Day. (Ibn Majah)

4. The same is also stated by Hazrat Abu Saeed Khudri radhiyallahu anhu

5. There are ten things whose reward continues even after death and Allama Suyuti has narrated the same in the verse

When the man dies all his actions end only two of them are such as their reward continues after death—

First are those branches of knowledge which he spread, the second virtuous children's prayer which they offer for their parents after latter's death or secure Allah's Forgiveness. Third planting palms or such trees for the benefit of the common people and fourth the Sadaqa.

Fifth is Quran that one leaves as legacy, sixth is security of the Islamic state's border, seventh is construction of well and eighth making of the canal.

Allah is construction of some resting house for the passengers and tenth is that a house is built for seeking dwarf of Allah (see the margin of the above).

Allama Suyuti has gathered these ten things from the traditions etc which include security of the borders.

33. [illegible] OR PLAGUE AND [illegible]

According to Allama Suyuti radiyallahu anhu whoever (dies) stays in a station house for (illegible) from the trial of grave.

Allama Qurtabi radiyallahu anhu has also said that those who are called martyrs in the traditions are eighteen and in which all of them are rewarded as such and will be exempted from the trial of grave.

inquired of the Holy Prophet Sal'am which of the maryrs would have greater felicitation of Allah and he said one who encountered a tyrant ruler and King to do good and refrain him from evil but is killed by the latter would have special favours of Allah. (Bazaz)

The number of martyrs amongst the Ummah Muhammadu is very large but the foremost amongst them is one who is killed in the path of Allah. And the rest of the martyrs get that reward which is not given to the other dead ones.

52. BORDER GUARDS AND TRIAL OF GRAVE

Rabat means guarding and staying to guard the borders of the Islamic country. This is a very great deed and its reward continues even after the death of the guard and goes on accumulating.

1. Hazrat Salman Farsi radhiallaho anho quotes the Holy Prophet Sal'am as saying—'one day's duty in standing guard of the border of the Islamic state is superior to one month's fasts and if the person dies for it he will be accumulating his reward, will be getting his sustenance before the Day of Judgment and will be saved from the trials and tribulations. (Muslim, Tabrani)

2. According to a saying of Fazala Bin Ubaid radhiallaho anho Holy Prophet Sal'am has said that the action of the person ends with his death but the action of rabat, standing guard of the border of the Islamic state, continues till the Day of Judgment and saves from the trial of grave. (Tirmizi)

3. Hazrat Abu Burza radhiallaho anho says if a person dies as borderguard of the Islamic state action and sustenance continue, he is saved from trial of grave and is saved from the terror of the Dooms Day. (Ibn Maja)

4. The same is also stated by Hazrat Abu Saeed Khudri radhiallaho anho.

5 There are ten things whose reward continue even after death and Allama Suyuti has narrated the same in the verse :

إِذَا مَاتَ ابْنُ آدَمَ لَيْسَ يَجْرِي عَلَيْهِ مِنْ فِعَالٍ غَيْرَ عَشْرِ

When the man dies all his actions end only ten of them are such as their reward continues after death:-

عُلُومٌ بَثَّهَا وَدُعَاءُ نَجْلٍ وَغَرْسُ النَّخْلِ وَالصَّدَقَاتُ تَجْرِي

First are those branches of knowledge which he spread, the second virtuous children's prayer which they offer for their parents after latter's death to secure Allah's Forgiveness. Third planting palms or such trees for the benefit of the common people and fourth the Sadaqat.

وَرَاثَةُ مُصْحَفٍ وَرِبَاطُ ثَغْرٍ وَحَفْرُ الْبِئْرِ أَوْ إِجْرَاءُ نَهْرٍ

Fifth is Quran that one leaves in legacy, sixth is security of the Islamic state's border, seventh is construction of well and eighth making of the canal.

وَبَيْتٌ لِلْغَرِيبِ بَنَاهُ بَارِي إِلَيْهِ أَوْ بِنَاءٌ مَحَلَّ ذِكْرِ

Ninth is construction of some resting house for the passengers and tenth is that a house is built for remembrance of Allah like the mosque or the school.

Allama Suyuti has gathered these ten things from the traditions etc. which include security of the borders.

53. DYING OF PLAGUE AND TRIAL OF GRAVE

According to Allama Suyuti rahmatullah alaih, whoever dies of plague is a martyr hence he is exempted from the trial of grave.

Allama Qartabi rahmatullah alaih has also said that those who are called martyrs in the tradition are enumerated as forty and all of them are rewarded as such and will be exempted from the trial of grave.

1. Hazrat Aisha radhiallaho anha is quoted to have said that on her inquiry about the plague Holy Prophet Sal'am said on all earlier Ummahs plague was a wrath of Allah but for his Ummah the plague was a blessing. The person who suffered in plague and stayed patiently in his home place and believed that the will of Allah would prevail, such a man whether he died or survived would be rewarded as a martyr. (Bukhari, Nasai)

2. It is indirectly stated by Hazrat Aisha radhiallaho anha that the plague is an epidemic and whoever stays in his place is like a martyr and whoever flees out of it is like a fugitive. (Ahmad)

3. It is reported from Hazrat Anas radhiallaho anho that plague is martyrdom for every Muslim. (Muslim)

4. It is said by Hazrat Abu Musa radhiallaho anho that according to Holy Prophet Sal'am plague is like piercing of a sharp edged weapon by his enemy Jin and it is a martyrdom for him. (Hakim)

5. It is said by Hazrat Aisha radhiallaho anha that Holy Prophet Sal-am said-'Plague is martyrdom for my Ummah and it is like piercing of sharp edged weapon—and that it is like an epidemic that outbreaks in camels and whoever stays in his place is like a borderguard of the Realm of Allah and whoever runs away from it is like a fugitive.''

Hafiz Ibn Hajar rahmatullah alaihi has also said that staying in his place in the wake of outbreak of plague, having trust upon Allah and prevalence of His Will, will be rewarded like a martyr whether he dies or survives and that he is not subject to the trial of grave in that case.

'Qanute Nazla' according to the Ulema is effective in quelling the epidemic of plague while certain other Ulema have mentioned abundance of Darud as a very effective remedy.

54. THE SIDDIQUE AND TRIAL

According to Shah Abdul Aziz rahmatullah aliah Siddique is one whose power of judgment is Perfect like those of the Prophets alaihis-salam. He has never told lie right from his early age, has never been of the dual tactics in speech, is judicious in his decisions affecting religious matters, his will power is unshakable and he never distracts during Salat in wake of the serious most accident and concentrates to Allah, is of the clear conscience, does not carry ill-will against anyone and is an adept in interpreting dreams. (Tafseer Azizi)

According to Allama Qartabi rahmatullah alaih the Siddique is also exempted from the trial of grave, because the status of the Siddique is superior to that of a martyr as it is said in the following Ayat :

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

'So these people will be in company of those upon whom Allah has conferred His Reward—And those are Prophets, Siddiques, martyrs and Righteous ones.' (Kashfur Rahman)

Hakeem, Tirmizi rahmatullah alaih is also of the view that 'the Siddique' is exempted from the trial of the grave interrogation and it is the will of the Almighty. But Hafiz Ibn Qayyam rahmatullah alaih is of the view that 'the Siddique' is also subject to interrogation in the grave and as stated in a tradition of the Holy Prophet Sal-am when Hazrat Umar Farooq radhiallaho anho heard about the interrogation in the grave he asked him whether he would remain in the state of senses and upon confirmation of the Holy Prophet Sal-am that he would remain a such the former expressed his trust in Allah saying He would make him answer all right then.

(Hazrat Umar Farooq is called chief of 'the Siddiques).

1. Hazrat Aisha radhiallaho anha is quoted to have said that on her inquiry about the plague Holy Prophet Sal'am said on all earlier Ummahs plague was a wrath of Allah but for his Ummah the plague was a blessing. The person who suffered in plague and stayed patiently in his home place and believed that the will of Allah would prevail, such a man whether he died or survived would be rewarded as a martyr. (Bukhari, Nasai)

2. It is indirectly stated by Hazrat Aisha radhiallaho anha that the plague is an epidemic and whoever stays in his place is like a martyr and whoever flees out of it is like a fugitive. (Ahmad)

3. It is reported from Hazrat Anas radhiallaho anho that plague is martyrdom for every Muslim. (Muslim)

4. It is said by Hazrat Abu Musa radhiallaho anho that according to Holy Prophet Sal'am plague is like piercing of a sharp edged weapon by his enemy Jin and it is a martyrdom for him. (Hakim)

5. It is said by Hazrat Aisha radhiallaho anha that Holy Prophet Sal-am said-'Plague is martyrdom for my Ummah and it is like piercing of sharp edged weapon —and that it is like an epidemic that outbreaks in camels and whoever stays in his place is like a borderguard of the Realm of Allah and whoever runs away from it is like a fugitive."

Hafiz Ibn Hajar rahmatullah alaihi has also said that staying in his place in the wake of outbreak of plague, having trust upon Allah and prevalence of His Will, will be rewarded like a martyr whether he dies or survives and that he is not subject to the trial of grave in that case.

'Qanute Nazla' according to the Ulema is effective in quelling the epidemic of plague while certain other Ulema have mentioned abundance of Darud as a very effective remedy.

54. THE SIDDIQUE AND TRIAL

According to Shah Abdul Aziz rahmatullah aliah Siddique is one whose power of judgment is Perfect like those of the Prophets alaihis-salam. He has never told lie right from his early age, has never been of the dual tactics in speech, is judicious in his decisions affecting religious matters, his will power is unshakable and he never distracts during Salat in wake of the serious most accident and concentrates to Allah, is of the clear conscience, does not carry ill-will against anyone and is an adept in interpreting dreams. (Tafseer Azizi)

According to Allama Qartabi rahmatullah alaih the Siddique is also exempted from the trial of grave, because the status of the Siddique is superior to that of a martyr as it is said in the following Ayat :

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

'So these people will be in company of those upon whom Allah has conferred His Reward—And those are Prophets, Siddiques, martyrs and Righteous ones.' (Kashfur Rahman)

Hakeem, Tirmizi rahmatullah alaih is also of the view that 'the Siddique' is exempted from the trial of the grave interrogation and it is the will of the Almighty. But Hafiz Ibn Qayyam rahmatullah alaih is of the view that 'the Siddique' is also subject to interrogation in the grave and as stated in a tradition of the Holy Prophet Sal-am when Hazrat Umar Farooq radhiallaho anho heard about the interrogation in the grave he asked him whether he would remain in the state of senses and upon confirmation of the Holy Prophet Sal-am that he would remain a such the former expressed his trust in Allah saying He would make him answer all right then.

(Hazrat Umar Farooq is called chief of 'the Siddiques).

Hafiz Suyuti rahmatullah alaih is of the view that 'Siddiq' is exempted from interrogation in the grave. (Sharhassadur)

55. PROPHETS (ALAIHIMIS-SALAM) AND INTERROGATION IN THE GRAVE

It is maintained by Allama Suyuti rahmatullah alaih that Prophets alaihimis-salam are exempted from the interrogation in the grave decidedly when 'the Siddiques' are exempted from the same.

Allama Neksari rahmatullah alaih says that the traditions clearly mention interrogation in respect of the Holy Prophet Sal'am from the dead person as to what is his view about him, as such, it is clear that nothing is left to interrogate from the Holy Prophet Sal'am in the grave otherwise it will be like questioning the person about his ownself.

But there are certain Ulema who point out that the conclusion about exemption from the interrogation of the Prophets alaihimis-salam is self derivated. For this reason certain scholars hold the view that they should better refrain from indulging into the matter.

56. INTERROGATION FROM THE ANGELS (ALAIHIMIS-SALAM) AND THE JINS

According to Allama Suyuti and Nakhani rahmatullah alaihima Angels are not to be interrogatedbecause it is restricted to human beings or Progeny of Adam only. But there are certain traditions in which interrogation is related to 'Believer Servant' Abd Momin as such it includes Angels too.

Haleemi Waqunwi rahmatullah alaih states that human beings and Jins are subject to reckoning and the two are to share the Heaven and the Hell equally. So far as angels are concerned their account of deed is not maintained and they do not commit any sin. Therefore they are not subjected to interrogation. Hafiz Ibn Hajar radhiallaho anho says that since the angels

are not buried they are not questioned and the interrogation is related to burial and grave.

Allama Suyuti has maintained that the Holy Probhet Sal'am has used the words dead bodies and servants Maiyyat and Abd and has been mentioning Jins frequently hence it may be conceived that Jins are under the commandments of Islam and are subjected to interrogation (Abiat)

It is the view of Imam Azam rahmatullah alaih that believers amongst Jins will be saved from the Hell and will be ordered to perish and they will be reduced to earth. (Ibn Abidduniya)

It is the view of Imam Shafai, Malik, Ahmad and Ibn Abi Laila rahmatullah alaihim that Jins are rewarded for obedience and punished for sins. Hence, those who are saved from the Hell will get a good abode. (Malal, Najal)

57. INTERROGATION FROM MINORS

Regarding interrogation with children of the believers there are two views among the Ulema. Allama Suyuti and Allama Nasfi rahmatullah alaihim hold the view that they are not questioned in the grave for the reason that they are immune from tribulations of the grave and interrogation is also included in it.

Those who say that minors are also subjected to interrogation in the grave advance the following arguments :

1. Hazrat Abu Huraira radhiallaho anho has heen quoted by Imam Malik rahmatullah alaih to have said that the former led funeral prayer of a minor and prayed to save him from the tribulations of the grave.

2. It has already been narrated earlier that Hazrat Aisha radhiallaho anha had wept at the sight of the funeral of a child and when inquired into the reason she said that the grave would press the child and the idea was making her weep.

3. It is stated about Hazrat Abu Huraira radhiallaho anho

that he used to pray to save from the tribulations of the grave to the dead one even when it is an innocent child.

Those who are of the view that children (minors) are not questioned say that the things in respect of which interrogation is conducted like Prophet Sal'am the right path and the Fosterer are beyond intelligibility of any child, hence there is no purpose of interrogation from them.

The prayer that is given for safety of the minors from tribulations of the grave does not mean that they are punished for their actions and are interrogated. But it is meant for the wilderness of the grave and loneliness which causes due to lamentations of the parents and relatives and is never meant for any suffering on account of parents etc. because the point is quite clear by the following Verse :

لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

"And none of the incumbent will lift the weight of the other." (Kashfur Rahman)

According to Zahak rahmatullah alaih at the very outset of the creation the Progeny of Adam was made to pledge and the children are conveyed the reply of the same. But Allama Zarakshi rahmatullaho alaih maintains that there is no interrogation of the minors in the grave because there is no reason for the same.

Hazrat Jubair rahmatullah alaih says that a six day old infant of Hazrat Zahak expired and he told the former that while he put it into the grave, he should open the face of the dead one because he would be made sit for interrogation. When he asked what would the child be asked, it was said about the pledge which he had made while on the back of Adam. (Sharhassadur)

Allama Naudi and Ibn Hajar rahmatullah alaihim say that preaching of Kalimah to the children in the state of tension of

death is not evident anyway. It proves that they are not subjected to interrogation in the grave. (Rauza)

According to Ibn Shuja rahmatullah alaih the interrogation from the children (minors) is to raise their degrees similarly as their funeral prayer is offered, although they are innocent.

58. ARGUMENTS OF THE FOUR PERSONS ON THE DAY OF JUDGMENT

Hazrat Aswad Bin Surri radhiallaho anho says that four persons will argue on the Day of Judgment, first the deaf, second the fool, third the aged one and fourth who had not got the era of the Holy Prophet Sal'am.

The deaf will say 'O' Allah when the dawn of Islam took place I was unable to hear. Then how it was possible to believe in any thing without hearing about it.'

The fool will say that 'when Islam came he had already lost his senses and children teased him.'

The aged one will say that 'when Islam came I had totally exhausted my wisdom.'

The fourth will say that none of His Prophets alaihimissalam came to him.

Then Allah will ask them whether they pledge obedience to Him even on that day and they will pledge to do so. Then Allah will order them to go to Hell. The Holy Prophet Sal'am, swearing by Almighty Allah, says that in case they will have obeyed Allah by leaping into the Fire it will have cooled down. But when they will hesitate in obeying Him they will be dragged to Hell. Because all their arguments will be false.

(Baihiqi, Ahmad)

2. Hazrat Yazeed Bin Aban rahmatullah alaihi says that

that he used to pray to save from the tribulations of the grave to the dead one even when it is an innocent child.

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(Baihiqi, Ahmad)

2. Hazrat Yazeed Bin Aban rahmatullah alaihi says that

when he inquired in respect of infants and minors of the non-believers (Mushrikeen) who assigned partners to Allah, he says that according to Holy Prophet Sal'am they will not be punished because they have not committed any sin. But at the same time they will not go to the Paradise either because they have no virtue with them. (Abu Daud)

3. It is indirectly stated by Hazrat Anas radhiallaho anh that four persons will be brought before Allah, viz. child, crazy aged one and one who belongs to the pre-Prophethood era. All of those will argue for themselves. The fire will appear by order of Allah and He will say that unlike previous days He is Himself His Apostle that day and orders them to enter the Fire. The unfortunate among them will say that they have been running away from the fire how they can enter it and the obedient will go as ordered. To the former group He will say that they will have certainly disobeyed the Apostle therefore they should go to Hell. While to the latter group He will say that they will have certainly obeyed the Prophets alaihimis-salam therefore they should go to Paradise. (Abu Yala, Bazz

4. It is stated by Hazrat Sauban radhiallaho anho that on the Day of Judgment the question assumes importance.

People of the era of darkness will be brought to Allah with their load of sins on their back. When questioned, they will say that none of the Prophets alaihimis-salam had come to them. If He would nave sent any Prophet alaihis-salam to them they would have been most obedient among His servants. Then Allah will say if they are given order just now, while they will obey. They will pledge to do so but when ordered, they will not enter fire. Then He will order them to go to Hell because they have made a breach of the pledge. The Holy Prophet Sal'am says if they enter the fire it will have cooled down. (Bazz

59. THE CHILDREN OF BELIEVERS AND NON-BELIEVERS

According to Hazrat Imam Ahmad rahmatullah alaihi the children of the believers who die in their childhood will be under their parents and will enter Paradise. But about the dead children of the non-believers, there is difference of opinion among Ulema. Some are of opinion that they will also enter the Paradise. Some say that they will be attendants of the Paradise dwellers. A group of Ulema is of opinion that they will be in Hell. But there is a group of Ulema who says that they should restrain over the problem. The view that they will go to Hell under their parents is stronger and carries much weight.

1. Hazrat Aisha Siddiqa radhiallaho anha says that she has inquired of the Holy Prophet Sal'am in respect of the children of the believers and non-believers and he has said that they will be under their parents. Then she again inquires how their fate will be determined without the necessary basis of action and he replies that on the basis of the knowledge that Allah has about them the matter will be decided. (Abu Daud)

2. It is also added that upon her inquiry regarding children of the non-believers Prophet Sal'am has asked if she wishes she can hear the hue and cry of them in the Hell. (Ahmad)

3. It is said by Hazrat Ali Karrmullah Wajahu that Hazrat Khadija radhiallaho anha inquired of the Holy Prophet Sal'am about her two children who died in the era of darkness and he said that they were in Hell which caused gloom to her. Holy Prophet Sal'am noticed her reflections of gloom and added if she saw them then she would hate them like anything. Then she inquired about other two children (issue from the Holy Prophet Sal'am) and he told her that children of the believers were in Paradise while the children of non-believers in Hell with their respective parents. He also recited the following .

وَالَّذِينَ اٰمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

"And those who believed and their children also followed them in this respect We will unite their children with them."
(Kashfur Rahman)

4. Hazrat Salma Bin Qais Ashjai radhiallaho anho states that he went to the Holy Prophet Sal'am with his brother and inquired of him about their mother who had died in the era of darkness (ignorance) i.e. before the Prophethood of the Holy Prophet Sal'am. They also told the merits she had such as entertaining guests, helping blood relations. But in that era of ignorance and darkness she buried a sister of theirs alive. The Holy Prophet Sal'am said that both of them (mother and the daughter) were in Hell. Had she accepted Islam she would have been saved from the sin of burying the child alive. (Abu Daud)

5. Hazrat Aisha radhiallaho anha says that a child of Ansar died and people took the Holy Prophet Sal'am in the funeral. She told him that it was a blessing for the child and he was a dweller of Paradise, a birdie of it. The Holy Prophet Sal'am said that Allah had created the dwellers of Paradise and Hell after the creation of the two. Among them were those also who were in the womb of their mothers but had got their destiny.
(Ahmad, Muslim)

60. PLEDGE FROM HAZRAT ADAM

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۛ

"Mention of the time when your Fosterer tookout the entire progeny of Adam from his back and made them witness upon their own selves and inquired 'am I not your Fosterer' They all replied. Undoubtedly Thou art our Fosterer."
(Kashfur Rahman)

In his commentary of the above Ayat Hazrat Abdullah Bin Abbas radhiallaho anho has said that after creating Adam alaihis-salam Allah took this pledge from him that Allah was his Sustainer. Then the age, sustenance, sufferings and trials were noted. Then he took out the progeny of Adam like particles took pledge from them that Allah was their Sustainer and noted their age, sustenance and their sinfulness.
(Ibn Jareer, Ibn Manzar, Ibn Abi Hatim)

61. DEATH ON FRIDAY SAVES FROM TRIBULATIONS OF THE GRAVE

Friday is the most auspicious day when Adam alaihis-salam was created and it was the day on which he died. And it is the day on which siren of the Doom (Sur) will be sounded. The Holy Prophet Sal'am asked to recite Darud abundantly on Friday and it is presented to him the same day. He has also said that Allah has made this Ummah virtuous over the rest of the Ummahs by granting the Friday to it. On virtues of Friday eminent scholars have written books including Allama Suyuti rahmatullah alaih. In it he has stated that whoever dies on Friday (day or night) is not interrogated in the grave.

Hakeem, Tirmizi rahmatullah alaih says if a person dies on Friday, her virtues come out bare-faced and it is cleared that what position he is granted by Allah. The Hell is not lighted on that day and its doors are shut down. Hence the death on Friday is ominous because it is granted to those only whose destiny has been fixed as ominous.

According to Allama Suyuti rahmatullah alaih a man dies on Friday, he is rewarded as Martyr and is exempted from interrogation in the grave as such. (Sharhassadur)

1. It is stated by Hazrat Jabir radhiallaho anho that Holy Prophet Sal'am says whoever dies on Friday night is saved from the tribulation of the grave and on the Day of Judgment will come bearing the signs of the martyrs. (Hulia, Abu Naim)

2. According to Hazrat Ayas Bin Bakeer radhiallaho anho, Holy Prophet Sal'am has said that whosoever dies on

Friday during the day or night, is granted reward of the martyr and is saved from the trial of grave. (Targhib)

3. It is narrated by Hazrat Ata rahmatullah alaih that according to Holy Prophet Sal'am any believer, man or woman, who dies on Friday is saved from trial and tribulations of the grave and he meets Allah in such a state that he has nothing as out standing against him and on the Day of Judgment he will come in the manner that will be carrying his witnesses. It means that they will be bearing marks of the martyrs.

4. Hazrat Ibn Umar radhiallaho anho is quoted to have said that according to Holy Prophet Sal'am if a believer dies on Friday, Allah exempts him from the trial of the grave. There is such a moment on that day that the prayers are granted. The sins of the believers are rubbed off and one year's compensation is awarded for every step towards the Mosque for Juma Prayer. Friday is the virtuous most day of the week and all the souls assemble and introduce one another. (Ahmad, Tirmizi, Baihiqi)

5. It is in the saying of Hazrat Akrama Bin Khalid Makhzoomi radhiallaho anho that whoever dies on Friday during day or night dies in perfect belief and he is saved from the tribulations of the grave. (Baihiqi)

6. Allama Qartabi rahmatullah alaih maintains that these traditions are not contradictory of those in which the interrogation in the grave is mentioned. But it makes it clear that Allah has exempted certain servants whom He was pleased and it is Allah's discretion only and is not subject to contemplation.

62. SURAH MULK AND SURAH SAJDA SAVE FROM TRIBULATIONS OF THE GRAVE

Whoever recites Surah Tabarakalladhi every night he is not interrogated in the grave and is saved from tribulations of it. There are many traditions to this effect.

1. It is narrated by Hazrat Abu Huraira radhiallaho anho

that according to the words of Holy Prophet Sal'am there is a Surah in the Holy Quran containing thirty Ayat. It recommended someone and he was forgiven. And that Surah is Tabarakallazi Baidihilmulk. (Tirmizi, Ahmad, Abu Daud, Nasai)

2. According to Hazrat Anas radhiallaho anho Holy Prophet Sal'am said—"there is a Surah in the Holy Quran which quarrelled in favour of her reciter and secured his entry into the Paradise. And it is Surah Tabarakalladhi Baidihil Mulk."
(Tabrani)

3. According to a saying of Hazrat Ibn Abbas radhiallaho anho some of the Companions encamped a place unconsciously where there was a grave—All of a sudden they heard a voice from under the earth reciting Surah Mulk. When the matter was reported to the Holy Prophet Sal'am, he told them that the Surah affords protection and safety hence it would save him from tribulations of the grave. (Tirmizi, Hakim)

4. According to the saying Hazrat Rafey Bin Khadeej and Hazrat Abu Huraira radhiallaho anhum, Holy Prophet Sal'am has said that Surah Tabarakalladhi is revealed to him. It contains thirty Ayat and it saves from the tribulations of the grave.
(Ibn Maruviya)

5. Hazrat Ibn Abbas radhiallaho anho told a person that he offered the souvenir of a Tradition which would delight him and when he so desired, he asked him to recite Surah Tabarakalladhi and ask his children and others to recite it as it ensured safety and would argue before Allah to forgive its reciter and Allah would grant His Forgiveness and the person would be saved from Hell and the tribulations of the grave. Holy Prophet Sal'am wished every believer to bear the Surah in his heart.
(Tabrani, Hakim, Ahmad)

6. It is narrated by Hazrat Ibn Masud radhiallaho anho that when the angels come into the grave the feet do not allow them way from their side arguing that the person was a reciter

of Surah Mulk and he kept standing on them for the purpose. When the angels try to go by the side of head, the head stops them because the person recited the Surah by keeping it safe in it. As a result, the person will be saved from the tribulations of the grave. This Surah should be recited at night.

(Tabrani, Baihiqi, Hakim)

7. Hazrat Ibn Masud radhiallaho anho also says that whoever recites this Surah every night, will definitely be saved from tribulations of the grave and certain Imams and the family members of the Holy Prophet Sal'am used to recite the Surah in two rakaat Nafl.

8. It is said by Hazrat Khalid Bin Madaan radhiallaho anho that Surah Alif, Lam, Meem Tanzeel argues for and on behalf of its reciter and says "O' Allah if I am part of 'Thy speech' forgive my reciter or rub me off from Thy Book." The Surah however covers the dead person as a bird and puts the dead under her shade and keeps safe from tribulations of the grave. (Darmi)

9. It is said by Hazrat Jabir radhiallaho anho that Holy Prophet Sal'am never got in bed without reciting this Surah, the Mulk.

10. It is indirectly stated by Hazrat Burra radhiallaho anho that whoever recites Surah Mulk before going to bed at night is saved from tribulations of the grave and is saved from the interrogation by the Nakirain. (Sharhassadur)

63. TERRIFYING CONCEPT OF THE GRAVE

The slave of Hazrat Usman radhiallaho anho Hazrat Ha'ani radhiallaho anho says that Hazrat Usman radhiallaho anho used excessively to weep at the sight of the grave that people began to question him in this respect. He quotes Holy Prophet Sal'am to have said that it is the first stage of the Hereafter and if it passes well and good the rest of the stages are

easier otherwise those will be much harder. He is also supposed to have quoted the Prophet Sal'am as saying that of all the scenes witnessed by him the scenes of the grave are most terrifying. (Hakim, Ibn Maja, Baihiqi)

2. It is said by Hazrat Burra radhiallaho anho that he accompanied the Holy Prophet Sal'am in a funeral and the latter wept near a grave so excessively that the soil was moistened and upon their inquiry he told the Companions to be prepared for the grave which was so terrifying. (Ibn Maja)

3. It is said by Hazrat Ibn Umar radhiallaho anho that on occasion of the death of a person in Madina the Holy Prophet Sal-am said after leading his funeral prayer that had he died in any strange place, he would have got as much space in Paradise as the distance between his place of birth and the place of death.

(Ahmad, Nasai, Ibn Maja)

4. It is said by Hazrat Ibn Masud radhiallaho anho that whoever dies in journey or abroad gets his grave widened.

(Ibn Manda)

5. Hazrat Abu Saeed Khudri radhiallaho anho says that Holy Prophet Sal-am told: Grave is either the flower-bed of Paradise or a ditch of Hell and it is on account of virtues or vices of the dead. (Ibn Manda)

6. In his Sermon Hazrat Ali-Karrmullah Wajahu says that the grave is either a ditch of fire or a garden of Paradise. You do not hear what the grave calls out thrice a day that it is an abode of the worms, darkness and the wilderness.

(Ibn Abi Shaiba)

7. It is said by Hazrat Abu Huraira radhiallaho anho that the believer lives in his grave as in a garden and his grave is widened seventy yards and is illuminated like the space under the light of the full moon. (Ibn Manda)

8. It is stated by Hazrat Maaz radhiallaho anho that on his inquiry, Hazrat Aisha radhiallaho anha says that the grave of the believer is widened forty yards. (Qartabi)

The difference between the statement of 70 and 40 yards is on account of the difference in the degrees of the believer.

9. It is stated by Hazrat Waheb radhiallaho anho that Hazrat Isa alaihis-salam was standing near a grave with his Companions and the latter mentioned the narrowness and wilderness of the grave. Hazrat Isa alaihis-salam said that they were in a narrower place while in the wombs of their mothers and Allah changed narrowness into broadness whenever He was so pleased. (Kitabuzzaid, Ibn Abidduniya)

It is said that a youth asked his uncle if Allah handed over the former to his mother what she would do. The latter said that she would send him to Paradise. The youth said that Allah was more kind to him than his mother and saying so he expired. Abu Ghalib, a pupil of Hazrat Amama radhiallaho anho was present on the occasion. He accompanied the funeral. After the burial a brick slipped away and the uncle of the dead youth looked into the grave and said that it had widened and was filled with the effulgence. (Ibn Abidduniya)

It is also said by Muhammad Bin Aban Hameed radhiallaho anho that the son of his sister spoke similar words about Allah at the time of his death and when after his burial it was looked into the grave through some hole it was found widened and his other Companion also confirmed it and congratulated him. When inquired he said that the boy had a good view of Allah at the time of his death and had utterd good words about Him. (Ibn Abidduniya)

It is said Hazrat Abu Bakr Bin Mariam that the nephew of Sheikh Bani Hazrami rahmatullah alaih used to live in the company of 'care free' type of people and Sheikh used to admonish him. When the boy died and was buried in the grave the

Sheikh got some clue and removing bricks from the grave peeped inside it. He found that the grave had widened to the size of the grave yard,of Basra and the dead body was asleep in the midst of it. When he inquired of the widow of the same, she said that it was his custom to listen to the 'adhan' and when the Moazzin called out :

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I bear witness to the fact that there is no god, except Allah and Muhammad is Apostle of Allah."

he used to answer :

وَاَنَا اَشْهَدُ بِمَا شَهِدْتَ بِهٖ وَاَلْقِمْهَا مِنْ قَوْلِیْ عَنْهَا

"I also bear witness of the same that thou hast said and who ever will have any objection I will preach him to do the same."

It was his practice to do on every occasion.
(Ibn Abidduniya)

Similarly it is said that Hazrat Shareek Bin Abdullah radhiallaho anho buried a man in the city of Kufa. All of a sudden a brick slipped away and he saw the scene of Ka'aba inside the grave.

Hazrat Umro Bin Muslim rahmatullah alaih narrates about a grave digger who had dug three graves that day. While he was digging the third one he felt over-strained and hanging a blanket sat inside it. In the meanwhile two men appeared over a horse and stopped near the first grave. One told the other to write 'one Farsakh width and one Farsakh length.' Then coming to second one told the other to write spacious upto the limit of the sight.' Now they came to the third one in which the man was taking rest and it was asked to be noted the space as in between the forefinger and the thumb. The grave digger waited for the arrivals of the dead bodies. The first funeral was of a poor waterporter whose funeral was arranged by the few that had

accompanied the funeral. The grave digger returned the wages desiring to be spent on the requirements of the berieved family. The dead body was buried when the second funeral arrived it was given to know that the dead person was a stranger and had died over the back of a horse in a pitiable condition. The grave digger did not accept any wages for this grave also. But after Isha prayer third funeral arrived and it belonged to the woman of a very wealthy family. There was a great rush in the funeral and she was buried in the third grave about which it was noted that the space be between the forefinger and the thumb.

(Kitabuddaibaj, Sharhassadur)

Hazrat Jabir Bin Suleman rahmtullah alaih speaks about a preson who at the time of lowering a dead body into the grave said that it was the Grace—fulness of Allah that provided facilities to the child in the womb of the mother and the same Being would facilitate the dead one in the grave. (Ibn Abidduniya)

It is the statement of Hazrat abdur Rahman Bin Amarah radhiallaho anha that he accompanied the funeral of Ahnaf Bin Qais radhiallaho anho and descended into the grave to lay him there. When it had deen levelled-up after the burial from a hole he peeped inside it and noticed that it had widened to the limit of the eye sight. But none else could notice it. (Ibn Asakir)

It is stated by Hazrat Salat Bin Hakeem that Abu Zaid of Behrain gave bath to á stranger dead person and on his flesh it was inscribed :

طُوبَاكَ يَاغَرِيبُ (اجرى)

"O' stranger be ominous to thee." (Aajri)

64. EFFULGENCE ON THE GRAVE

It is narrated by Hazrat Ibrahim Nakhai that tyrant Haijaj Bin Yusuf Saqfi used to crucify Ulema and Huffaz at their doors and he crucified Mahaan rahmatullah alaih. Later on it was witnessed that the grave of Mahaan remained flooded with light

for whole of the night and common people noticed it.

It is stated by Hazrat Aisha radhiallaho anha that after the death of Najashi the King of Ethiopia there had been continuous pieces of information that the light was seen over his grave. (Ibn Abi Shaiba, Abu Daud)

Najashi had given shelter to Muslims and had accepted Islam, Holy Prophet Sal'am had offered Najashi's funeral prayer in absentia.

1. It is stated by Hazrat Umme Salma radhiallaho anha that when her husband Abu Salma radhiallaho anho died the Holy Prophet Sal'am prayed to widen his grave and fill it with effulgence. (Muslim)

2. Hazrat Anas radhiallaho anho quotes the Holy Prophet Sa'lam to have said that laughing in the mosque causes darkening of the grave. (Dailmi)

3. It is said by Surri Bin Makhaldar radhiallaho anho that Holy Prophet Sal'am addressing Abu Zar radhiallaho anho asked to observe fast when it was very hot as it would reduce the heat of the Day of Judgment and stand in Salat in the darkness of night which would remove the darkness of the grave.

(Ibn Abidduniya)

4. It is narrated by Hazrat Ali Karrmullah wajhu that according to Holy Prophet Sal'am whoever recites hundred times every day :

لَآ اِلٰهَ اِلَّا اللّٰهُ الْمَلِكُ الْحَقُّ الْمُبِيْنُ

"There is no god except Allah, Allah is the Lord and He is an open Truth."

will be saved from poverty and wilderness of the grave and the doors of the Paradise will be opened for him. (Dailmi)

5. It is indirectly stated by Hazrat Umar radhiallaho anho

that whoever enlightens Allah's home mosque, gets his grave enlightened and whoever perfumes the mosque gets his grave perfumed with the fragrance of the Paradise. (Ayunul Akhbar)

6. It is the statement of Hazrat Ibrahim Adham rahmatullah alaih that once he lifted the dead body to lower into the grave and recited :

بَارَكَ اللهُ لِيْ فِي الْمَوْتِ ط

"Allah, make the death a blessing for me."

then a voice was heard adding :

وَمَا بَعْدَ الْمَوْتِ ط

"And also after death."

and it overwhelmed him. He stayed there after the burial and saw a very handsome and fragrant person coming out of the grave. Hazrat Ibrahim asked him who he was and he said that he was the person who supplemented his words and he was the 'Sunnah who was protector of his Companion in the world, a light in the grave and a pioneer towards Paradise on the Day of Judgment. (Lalkai)

65. ALLAH'S BENEVOLENCE IN THE GRAVE

It is said by Hazrat Mughira Bin Habeeb radhiallaho anho that Hazrat Abdullah Bin Ghalib radhiallaho anho was martyred in a clash and when buried the musk was smelt. Later someone of the Household saw him in dream and inquired where he found his abode. He said that he found his abode in Paradise due to his firm belief in Allah, longer Tahajjud and fasting in extreme heat. When inquired about the smell of Musk he said that it was due to bearing thirst during fast.

Hazrat Malik Bin Deenar rahmatullah alaih says that he himself had descended in Abdullah Bin Ghalib's grave and had found that the entire dust had turned into Musk and people were

prevented from removing the dust by levelling-up of the grave expediently. (Kitabuzzuhd)

1. Hazrat Ibn Abbas radhiallaho anho quotes the Holy Prophet Sal'am to have said that Allah is more Benevolent to His servant when he is left all alone in the grave and all the Companions return after burial. (Bazaz, Baihiqi)

2. It is said by Hazrat Anas radhiallaho anho that according to Holy Prophet Sal'am Allah takes to be more Benevolent to His servant when he is in the state of helplessness laid in his grave. (Dailmi)

66. GRACE OF KNOWLEDGE IN THE GRAVE

1. Hazrat Ibn Abbas radhiallaho anho quotes the Holy Prophet Sal'am to have stated that when a scholar dies and is buried, Allah sends his knowledge after its personification in the grave and the grace of the knowledge will last to the Day of Judgment and it will save him from the worms of the grave. (Dailmi)

2. It is said by Hazrat Ka'ab radhiallaho anho that Allah made a revelation to Hazrat Musa alaihis-salam, "learn virtue and teach it to others because I enlighten the grave of learner and teachers so that they are not bewildered in the darkness and loneliness of the grave." (Kitabuzzuhd)

67. FAVOUR TO THE BELIEVER REWARDED IN GRAVE

1. It is narrated by Hazrat Jafar Bin Muhammad radhiallaho anho that if anyone favours a believer and pleases him then Allah creates an angel out of this pleasure. The angel goes on doing Ibadah adoration when the person dies, the same pleasure angel of the believer goes into the grave and introducing himself he tells him that he will help him in answering the questions correctly and will recommend and lead him towards his abode in Paradise. (Ibn Abidduniya)

2. It is the statement of Hazrat Abu Kahel radhiallaho anho that the Holy Prophet Sal'am tells him whoever restrain himself from causing troubles to the people, it becomes quite necessary that Allah protects him from the tribulations of the grave. (Ibn Manda)

68. GLAD TIDING TO THE BELIEVER IN GRAVE

It is stated by Hazrat Ibn Abbas and Hazrat Jabir radhiallaho anhum that according to the Holy Prophet Sal'am the first reward given to the believer in his grave is that all who attended his funeral are granted forgiveness and the believer is informed of it. (Baihiqi, Bazaz)

69. TRIBULATION OF THE GRAVE IS A REALITY

According to Allama Suyuti rahmatullah alaih, tribulation of grave is mentioned in many places in the Holy Quran and Sunnah that is why it is a reality and interrogation of the two angels in the grave is also a reality and it is compulsory to believe in it.

Hazrat Abu Abdullah rahmatullah alaih states that tribulation of the grave is reality and only he deny it who is himself misled and wants other to be misled.

According to Hazrat Imam Ahmad Bin Hambal rahmatullah alaih he inquired about the tribulation of the grave of Hazrat Ibn Abdullah who says that all the Traditions in this regard are correct and are a part of our belief because these are the words of the Holy Prophet Sal'am and if someone rejects or belies it, he rejects the words of Allah. Allah ordains His servants to follow their Prophet Sal'am.

Hafiz Ibn Qayyam rahmatullah alaih maintains that the tribulation of the grave is a reality and prove it by the authentic Traditions :

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

"And whoever will disregard My Admonition, he will enjoin a life that will be narrow and We will raise him blind on the Day of Judgment." (Kashfut Rahman)

1. According to Hazrat Abu Saeed Khudri and Hazrat Abu Huraira radhiallaho anhuma the word 'Zanka' is used for tribulation of the grave.

Hazrat Abu Huraira radhiallaho anho has further quoted a Tradition to the effect that 'Maishatan Zankan' means the tribulation of the grave which is meant for disobedient persons and transgressors. Ninety nine snakes will go on biting them and they will be raised blind on the 'Day of Judgment'.

2. Allah says :

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ

"And undoubtedly these tyrants will have another punishment before the mentioned punishment".

(Kashfur Rahman)

According to Allama Qartabi rahmatullah alaih, it points out clearly to the tribulations of the grave.

3. According to Hazrat Ali (Karrmullah Wajhahu), there were still doubts regarding tribulations of the grave when the 'Surah Takasur' was revealed and the doubts were cleared :

أَلْهَاكُمُ التَّكَاثُرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

"You people grew negligent due to the greed of the excess and pride till you are laid in your graves."

(Kashfur Rahman)

In his commentary over the Ayat Hazrat Ibn Abbas radhiallaho anho says that it points out to the tribulations of the grave and the punishment of the Hereafter.

4. Allah says .

وَلَوْ تَرٰى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْٓا اَيْدِيْهِمْ اَخْرِجُوْٓا اَنْفُسَكُمْ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ ۔*

"And O' Prophet if you have been able to see those tyrants at that time when they will be enduring the hardships of death and the angels of the death will be stretching their hands towards them and asking to bring out their souls "It will be disgraced and punished for your fabrications on Allah and your rebellion against the words (Ayat) of Allah" (Kashfur Rahman)

It is addressed to the tyrants at the time of their death when the angels are informing them that they will be punished disgracefully. It is the first punishment and the tribulation of the grave for the disobedient.

5. Almighty Allah says :

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا وَيَوْمَ تَقُوْمُ السَّاعَةُ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ط

"And the followers of Firaun are surrounded by the extreme tribulation and they are brought to fire morn and eve and on the Day of Judgment it will be ordered to throw the followers of Firaun into the extreme tribulation." (Kashfur Rahman)

Though this Ayat is in respect of Firaun and his followers but all the disbelievers and rejectors etc. are covered by it. Allama Qartabi rahmatullah alaih says that the tribulation mentioned therein is tribulation of the grave and tribulation of the interregnum.

It is the statement of Hazrat Maimun Bin Maisra [illegible] Hazrat Abu Huraira radhiallaho anho used to call out every morning. "We got unto the morning and all the praises are

Allah, the progeny of Firaun is presented to fire" Similarly in the evening, he would call. We ushered in the evening—And all the praises are for Allah and the progeny of Firaun is presented to fire." Hazrat Maimun states that Abu Huraira's voice was so loud that whoever heard it sought protection from fire.

Someone inquired of Imam Auzai rahmatullah alaih about the black birds which came out of the river enmasse and it was beyond human capacity to count them and the white birds that came into the river. The Imam told him that those were the birds which carried progeny of Firaun and were presented to the fire morn and even. When they returned to their nests, their wings were blackened due to fire, and new one were grown which were white and it would go on till the Day of Judgment when the progeny of Firaun would be assigned to the severer punishment permanently.

6. Almighty Allah says :

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ

"Allah keeps the believers firm on the solemn pledge in the world as well as in the Hereafter. (Kashfur Rahman)

It is stated by Hazrat Burra Bin Azib radhiallaho anho that Holy Prophet Sal'am has said that the above Ayat was revealed in reference to the context of tribulations of the grave. The dead one is questioned about the Fosterer, the path and the Holy Prophet Sal'am and correct reply is the 'Solemn pledge'. (Muslim)

It is said by Hazrat Ibn Umar radhiallaho anho that according to the Holy Prophet Sal'am whoever dies and is buried in the grave his abode is presented to him every morning and evening. If he is a dweller of Paradise, he is shown Paradise and if a dweller of Hell he is shown Hell and it will continue till the Day of Judgment. (Bukhari, Muslim)

Allama Qartabi and Hafiz Ibn Qayyam rahmatullah alaihima have mentioned the denial of contraction, expansion and other tribulations of the grave by atheists, agnosties and other dis-believers on the point that it is not visible and the dead one is found in the same state as he is put in. But Ulema have refuted their contention by saying that Allah has kept the state of dead ones a secret from the living ones. It is just like the angels that we do not see them while Prophets alaihimis-salam saw them and talked to them. Hazrat Jibrail alaihis-salam used to visit the Holy Prophet Sal'am even when the latter was in the assembly of the Companions but none of them could ever see the Angel nor hear his voice. Beside this it is also experienced as in Badar, that the strength of the crowd was shown highly reduced to Muslims while the strength of the non-believers was manifold.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا
وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

"And remember the time when you confronted them, the enemy's strength was shown very low in your eyes and you were also reduced in their sight so that Allah fulfils the work that had been decided upon." (Kashfur Rahman

Hazrat Ibn Masud radhiallaho anho states that in Badar number of non-believers was reduced to the view of the believers. He himself had estimated that the enemies strength was just seventy. But the Companions next to him had an idea of the strength of one hundred. But when a captive was asked he said that the strength was thousand. In the Badar, the angels took part in the war but they were not visible to non-believers. Only Iblis could notice it who was with a contingent of Satans on the side of the enemies and had encouraged them by saying that they were invincible. But when seeing Hazrat Jibrail alaihis-salam he began to flee. The non-believers tried to stop him and ask the reason, he said "I am seeing what you do not". The angels were visible to him only and not to others. (Baihaq

Hazrat Imam Ghazali rahmatullah alaih says that we should believe in the tribulations of grave although we cannot see it. Because it is Realm of Angels just as Hazrat Jibrail alaihis-salam was not visible to any of the Companions but all of them believed it simply because the Holy Prophet Sal'am had seen him and maintained contact with him. The tribulation of grave is easier to be believed when it is believed that the Holy Prophet Sal'am talked to Jibrail alaihis-salam and the Holy Quran was revealed to him through the latter. (Ahayyal-uloom)

Hazrat Imam Ghazali rahmatullah alaih puts another point of view to believe in tribulation of grave. According to him it is just like dreaming in sleep. The man who dreams that a snake is biting him he feels its pangs although neither any snake is visible to any other person nor the effects of the dream are observed by others. The dreaming man appears asleep. The torture that a sleeping man feels due to the dream is enough to believe in tribulation of the grave and it, being secret to the living ones. (Ahayyal-uloom)

Hazrat Imam Ghazali rahmatullah alaih explains up the tribulation of grave, in the third way also. He says that the real torture is the pang which is caused due to the poison of the snake due to its bite. It is also possible the snake does not bite the dead body rather he undergoes the torture of the same enhansely without its bite. In this case the people may be given to understand the nature of the trouble by explaining to them that it is like the bite of the snake or any other poisonous animal. Hence it is the measure of the torture to tell like that. The real torture is that which is neither felt nor seen by anyone except by the person who actually experince it. Similarly the tribulation of grave is beyond our comprehensiveness but we must believe in it as such. (Ahayyal-uloom)

Hazrat Hafiz Ibn Qayyam rahmatullah alaih in his book entitled 'Kitabar Ruh' dealing with the subject of tribulations of the grave has said that Allah has created even more stranger

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Hazrat Hafiz Ibn Qayyam rahmatullah alaih in his book entitled 'Kitabar Ruh' dealing with the subject of tribulations of the grave has said that Allah has created even more stranger

things than this in this world. Hazrat Jibrail alaihis-salam used to visit the Holy Prophet who taught him the Holy Quran but none of the Companions saw it. On certain occasions angels thrashed the non-believers and even killed them but Companions could not see it. Then there are Jins who speak very loudly in our midst but we are not capable to hear their voice. One who believes in the Might of Allah must also believe that He can concealcertain events from human eyes and ears to keep them secret. By leaking this secret to certain persons, its testimony has been made easy. Even then those who heard the voices of the grave or witnessed other eventuality of the interregnum either got unconscious, lost their balance of mind or succumbed to it.

Apart from the grave, we believe, in fact, that if the dead body is kept before us Allah can get it interrogated through two of His angels and none of the present will hear it.

In short Allah has kept all these things secret but He has shown some of them to a few people. Because it is a part of Belief in Absentia, Iman Bilghaib. The Prudence of Allah in the matter is quite evident. Otherwise, as Holy Prophet Sal'am has said, there is a fear that people will give up burying their dear ones if they are made to hear the voices of the grave or observe the tribulations of the grave.

70. EPISODES

1. Hazrat Abu Abdullah Muhammad Bin Vizir Hirani rahmatullah alaih states that one day after Asr he went out for walking and reached a grave yard. He saw a grave glowing like a fire and dead one lying in the middle of it. When he reached home he was offered meal but he could not eat. Some how he went to different people in the town and gathered the information that he was a toll tax collector and had died the same day.

2. Hazrat Muhammad Bin Haban Salali rahmatullah alaih states that a man sold certain nails in the iron-market. The

black-smith tried his best to melt those nails but found them unaffected by any degree of heat. The black-smith, when contacted that man, was told that he saw a grave open and the bones of the dead were fixed with these nails. He used a stone to crush the bones and took out the nails. The narrator had himself seen those nails.

3. It is well-known that when Khair Nisaj rahmatullah alaih neared his death he murmured—'Be patient, may Allah keep you safe. Because the work on which you were deputed will not end and the thing on which I am deputed is to end.' Saying so much he asked for the water, performed ablution and then after performing his Salat, again said, "Do the work you are deputed to do." And he expired. The words were spoken when the angels were seen. (Kitabur ruh)

Hazrat Allama Ibn Qayyam rahmatullah alaih says that there are three houses for the human beings—First the world, Second interregnum and third the permanent house.

The worldly orders are meant for the body and the soul is subordinate to it. But in interregnum the body is subordinate to the soul and the orders are passed on souls. The souls are under cover in the world and the bodies are open. While in the interregnum the souls are apparent and the bodies are hidden in their graves.

Allama Suyuti rahmatullah alaih has asked the believers to have firm faith in tribulations of the grave and interrogation of the grave.

5-PUNISHMENT IN GRAVE

1. TRIBULATION OF THE GRAVE ON SOUL AND BODY

According to Hafiz Ibn Qayyam rahmatullah alaih the tribulation of the grave falls on body as well as on soul. In reply to a question by someone Hazrat Imam Ibn Jaimia rahmatullah alaih says that the Sunnah sect is unanimous in its view that the tribulation of the grave or its benevolence is on the body as well as on the soul together. Because the desire and the soul are correlated that is why the body as well the soul is affected on tribulation or the reward. So many Scholars of Philosophy on the contrary maintain that the soul is the only objective in the Hereafter hence the tribulations or rewards of the grave are concerned with the body. It is because they maintain that the body will not be turned.

The view of Ibn Huzam and Ibn Burra is that in inter-regnum the tribulation or reward does not affect the body but the soul only. And on the Day of Judgment body and soul both will be affected.

But the straight forward view is that body and soul both are affected by tribulation or reward in the grave. The soul maintains its identity after leaving its body and for the purpose of tribulation or reward the two are inter connected. But on the Day of Judgment when the dead ones will be raised their bodies and souls will be united and they will present themselves to the will of Allah. Jews, Christians and Muslims all have faith in return of the body on the Day of the Judgment.

It is further clarified in 'Sharah Barzakh' that the reward

or tribulation affects always the body as well as the soul irrespective of the state of the body that may get rotten or degenerate to any extent.

A Majusi came to Hazrat Umar radhiallaho anho with three skulls in his possession. He said that his master Prophet, Sal'am maintained, "Whoever dies in other religion than Islam will be put to fire." He also recited the Ayat :

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا

"These people are presented to Fire morn and even."
(Kashfur Rahman)

When Hazrat Umar radhiallaho anho confirmed that the words of the Prophet Sal'am were true, he took out the skulls saying—one belonged to his father, the other to his mother and the third to his sister and all of them had died on the Majusi faith. But none of the skull was hot. Hazrat Umar radhiallaho anho sent for Hazrat Ali Karrmullah Wajhahu and asked the Majusi to repeat the objection. Hazrat Ali Karrmullah Wajhahu took a piece of iron and a piece of stone and asked the Majusi to touch it and say whether they were cold or hot. He said that they were cold. Then Hazrat Ali Karrmullah Wajhahu asked him to rub one another. When he did so the sparks emerged. Then he said that similarly the skulls might be put on fire by Allah but not be felt by him then. The Majusi was out witted and kept quiet.

2. SEEKING REFUGE FROM TRIBULATIONS OF GRAVE BY THE PROPHET SAL'AM

1. It is stated by Hazrat Abu Huraira radhiallaho anho that the Holy Prophet Sal'am recited the following prayer frequently :

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ ؛ (بخاری)

"O' Allah ! I seek Thy Refuge from tribulation of the Grave."

2. It is narrated by Hazrat Aisha radhiallaho anha that Holy Prophet Sal'am said, "Tribulation of the grave is a truth and there is no doubt about it." (Bukhari)

3. It is said by Hazrat Jabir radhiallaho anho that Holy Prophet Sal'am went to the Palm Gardens of Banu Najar where they had their grave yard also and heard hue and cry of the inmates of the graves. They had died in the era of ignorance and were enduring the tribulations of the grave. The Holy Prophet Sal'am came out in anxiety and asked the Companions to seek refuge from the tribulations of the grave. (Ahmad, Bazaz)

4. It is said by Abu Huraira radhiallaho anho that Holy Prophet Sal'am has asked to seek refuge from four things after the last tash'had in the Salat. Viz—tribulations of the Hell, tribulations of the grave, trials of life and death and trials of christ and Anti-christ Dajjal. (Muslim, Sunnan)

5. It is said by Hazrat Ibn Abbas radhiallaho anho that Holy Prophet Sal'am taught his Companions the following prayer with great care just as he taught the Surah of the Holy Quran:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَاءِ وَالْمَمَاتِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ ؛ (مسلم وغيره)

"O' Allah ! I seek Thy refuge from the tribulations of the Hell, tribulation of the grave trials of the death and life and of christ and Anti-christ." (Muslim etc.)

6. It is narrated by Hazrat Aisha radhiallaho anha that one day when Holy Prophet Sal'am came to her house a Jew woman was sitting there and was saying "you are put to trial in your graves." Hearing this the Holy Prophet Sal'am said, "Jews are put to trial there." She says that after several days had passed the Holy Prophet Sal'am said that there was a revelation to him to the effect that, "you people are put to trial in the grave." Thereafter, it was observed by her that he always sought Allah's protection from the tribulation of the grave. (Nasai)

3. ANIMALS HEAR THE TRIBULATION OF GRAVE

1. It is stated by Zaid Bin Sabit radhiallaho anho that when Holy Prophet Sal'am went into the garden of Banu Najar, riding his mule, all of a sudden the animal reared up. He said that the dead ones were being punished and he would have made the Companions to hear it had he not feared that they would give up the practice of burying their dead ones. (Muslim, Ibn Abi Shaiba)

2. In the narration given above with reference to Hazrat Aisha radhiallaho anha also contains a sentence that the dead ones are punished in the grave and all the animals hear the voices. (Bukhari, Muslim)

3. It is stated by Hazrat Umm Bashar radhiallaho anho that the Holy Prophet Sal'am asked to seek refuge from the tribulation of the grave and that it was heard by all the animals. (Ahmad etc.)

According to Abu Muhammad Abdul Huq rahmatullah alaih, Abul Hukm Bin Marjan rahmatullah alaih stated that a dead was buried in Ashbela and people were resting in a corner of the grave yard. An animal who was grazing there stopped grazing and ran towards that grave and heard the voice by putting its ear over the grave. This act was repeated several times and each time the animal would run away and then come back. There he remembered the Tradition of the Holy Prophet Sal'am regarding tribulation of the grave. (Tazkara Qartabi)

Some scholars have also noted that those cattle who swallowed earth in course of their grazing and developed colic pain were taken to the graves of Jews and the Christians where after hearing the voice of tribulation they developed so much heat inside their stomach that their pain was cured.

4. CAUSES OF THE TRIBULATIONS OF THE GRAVE

There are three reasons assigned to the tribulations of the grave :

(1) Not realizing Allah not knowing and not recognizing Him including disbelief and assigning partners to him.

(2) Disregard of Allah's orders, giving-up the practices and the duties enjoined by Allah.

(3) Committing sins.

Allah will save the man from the punishment of the grave if, knowing Him well, he keeps himself away from polytheism and paganism; obeys His commands and dictates and eschews sins.

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ

"Why Allah will punish You if you remain grateful to Him and assert faith in Him."

Tribulations of the grave and tribulations of the Hereafter are due to the wrath of Allah. Hence whoever treads a path against His will in the world will suffer the tribulations of the grave and of the Hereafter.

It is in short the main cause of the suffering as is dealt hereunder.

5. TRIBULATIONS OF GRAVE DUE TO PAGANISM AND POLYTHEISM

1. It is stated by Hazrat Abu Saeed Khudri radhiallaho anho that ninety-nine dragons will be put upon a pagan in his grave. They will go on biting him ceaselessly till the Day of Judgment. (Ahmad, Abu Yala)

2. It is said by Hazrat Abu Huraira radhiallaho anho that Holy Prophet Sal'am said, 'the grave of the believer is turned

into an orchard and is brightened like the light of the full moon and is expanded Seventy times.' Then he recited the verse :

فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا

"The life is narrowed down for the infidel"

and told to the Companions, swearing by Almighty that the above Ayat was in context with the tribulations of the grave of aninfidel and ninety nine poisonous dragons were put in his grave to go on biting him till the Day of Judgment.

(Abu Yala, Ajri, Ibn Manda)

3. It is narrated by Hazrat Aisha radhiallaho anha that according to Holy Prophet Sal'am two huge Serpents are sent in the grave of the infidel. One starts biting from the head and the other from the feet and when they scan up the whole body they repeat the action and go on doing so till the Day of Judgment.

(Imam Ahmad)

4. It is stated by Hazrat Ibn Umar radhiallaho anho that once he was passing by certain place of Badar and all of a sudden he saw a man coming out of a pit bearing a chain round his neck followed by another holding a hunter in his hand. The first man called him by name and asked for water while the second one also called him by name and warned to refrain from entertaining the former as he was an infidel and dragged him back into the pit. When he reported the matter to the Holy Prophet Sal'am he said that the first man was Abu Jehal and the second was an angel of tribulation and he would go on suffering like that till the Day of Judgment. (Tabrani, Ibn Abidduniya)

5. Hazrat Ibn Umar radhiallaho anho narrates another episode connected with one of his journeys. He says that he happened to pass by an ancient graveyard of the days of ignorance when he saw a man wrapped in the flames and bearing a chain of fire round his neck. He asked Ibn Umar for water. In the meanwhile another man sprang-up and warned him not

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to give water to the former as he was an infidel and dragged the former by holding his chain back into the grave. After this Hazrat Ibn Umar radhiallaho anho retired for night halt to a house which belonged to an aged woman. There was a grave at shorter distance from the house. During the night he heard a voice from the grave, shouting :

بَوْلٌ وَّ مَا بَوْلٌ

"Urine that Urine - water container that water container".

When he inquired of the woman about the grave she said that it belonged to her husband who was suffering from tribulation of the grave for two reasons—first he did not take care in urinating and secondly he pointed to an empty water container when a very thirsty man asked for water to quench his thirst. As a result the man did not find water therein and died of the thirst.

When Ibn Umar radhiallaho anho returned from this journey he told the Holy Prophet Sal'am all about it. He imposed a restriction thereafter that none would travel alone forth with. (Ibn Abidduniya)

6. Hazrat Huwairis Bin Rabab radhiallaho anho narrates that once he passed by a place known as Asaya in the way of Jehfa. He saw a man burning in the fire and bearing an iron-chain round his neck. The man asked for water. In the meanwhile another man came from the same grave and asked not to give water to the former who was a non-believer and dragged him back into the grave. When Abu Huwairis returned to Madina he mentioned it to Hazrat Umar radhiallaho anho who called certain people of the vicinity of that place. When the story was narrated to them they confirmed that the dead of that grave belonged to Banu Ghaffar and had died during the days of ignorance. According to their information, that person never served the guests. (Ibn Abidduniya)

7. Hasham Bin Urwah quotes his father Hazrat Urwah radhiallaho anho that certain traveller was travelling between

Mecca and Madina when he saw a man coming out of a grave burning in the fire and wearing chains. He asked to throw some water upon him. In the meanwhile another man came up-from the same grave and shouted not to throw any water on the former. Seeing this the traveller got unconscious and when he woke up next morning he found his hair whitened. When the matter was referred to Amirul Momineen Hazrat Usman radhiallaho anho he advised not to travel alone.

(Ibn Abidduniya)

8. It is stated by Hazrat Anas radhiallaho anho that the Holy Prophet Sal'am once went into the garden of Abu Talha and Hazrat Bilal radhiallaho anho was behind him. When they passed by a grave the Holy Prophet Sal'am asked Hazrat Bilal radhiallaho anho if he was also hearing what he himself did. The dead one of the grave was under the tribulation of the grave. When inquiries were made it was confirmed that the grave belonged to a Jew. (Imam Ahmad)

كَمَا يَئِسَ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ

"As the non-believers got frustrated from the men of grave."

9. Hazrat Akrama radhiallaho anho in course of the commentary of the above Ayat has narrated that when the non-believers will go into their graves and will see the disgrace and tribulation that are kept ready for them, they will be frustrated from the Mercy of Almighty Allah. (Ibn Abi Shaiba)

10. It is said by Abdullah Bin Hasham that he went to give bath to a dead body and when for that purpose he removed the sheet of cloth, he found a black snake around his neck. He asked the snake to leave for a while so that the ritual of giving bath was performed. The snake went into a corner of the house and again came to its place round the neck after the ritual was over. The dead was a sheer atheist. (Disbeliever in Allah.)

6. UNJUST MURDER CAUSES TRIBULATION OF GRAVE

1. A man named Abdullah narrated that once he travelled across the river and reached a village when he needed water. Looking for it, he went out side the village and found several doors at a place which were closed but the air was passing through them. When he knocked at the door there was no reply. All of a sudden two riders appeared on a white blanket who told him calling by his name to go to a place where there was a tank of water and he might take water from it. But at the same time they asked him not to fear any eventuality that might take place there. He asked them about the closed doors and they said that the souls of certain dead ones were captive there. Abdullah went to the tank and saw a man hanging by his head and trying to touch the water in vain. When he saw him he requested to give him some water to drink. First Abdullah filled a vessel of water and wanted to give him but his hand became motionless. Then the man asked him to wet his turban in the water and throw it to him. But again when Abdullah tried to do so his hand was motionless. Thereupon, Abdullah asked the identity of the unfortunate one who he was that Allah did not want to give him water to quench his thirst. The man said that he was the son of Adam alaihis-salam named Qabiel, the first man on earth who had committed unjust murder of his brother Habiel. (Ibn Abidduniya)

2. Sadqa Bin Khalid rahmatullah alaih has quoted certain Mashaikh of the Damascus who had gone to perform Haj. While on their way one of their Companions died and the Mashaikh borrowed a spade to dig the grave and the spade was also buried with the dead. They tried to open the grave later to take out the spade where they saw that the hands and the head of the dead one were tied up with that spade and they again levelled-up the grave. Later they went to the wife of the dead one and asked about him. She said that he was going with a man who had money and valuable and he murdered that man

and took all that he had. And it was with that booty that he was going for Haj. (Lalkai)

3. Yazeed Ibn Ziad and Amara Bin Umair are quoted to have stated that when the leader of the murderer of Hazrat Imam Husain radhiallaho anho and his accomplices were killed and their heads were placed in the ground before the public, a huge serpent appeared and took round of all the heads and entered into the nostrils of Ibn Ziad and came out of his mouth, then again entered his mouth and came out of the nostrils. The serpent did the same with the rest of the heads also and then disappeared. No body knew where it had come from and where it went to. (Ibn Asakir, Tirmizi)

4. Muslim Bin Aqba Murri, an agent of Yazeed, came to the town of Madina Munaw'ara and said that all of them were subjugated to Yazeed to carry out latter's orders—whether right or wrong. Hearing it the son of a Quraish woman slave said that it was Allah whose orders were to be obeyed and not those of Yazeed. Ibn Ziad got that boy murdered. The mother of the boy pledged upon oath that she would burn Muslim Bin Aqba, whether dead or alive, whenever she was capable of doing so. Muslim Bin Aqba, when he left Madina afterwards, died and was buried. The woman went with a group of people to dig out Muslim's body from the grave and burn it to fulfil her vow. But when the grave was dug up it was seen that a huge serpent was swinging in the neck of the dead one and was biting the edge of it'. Seeing it the men returned. (Ibn Asakir)

5. It is narrated by Asma Abadani rahmatullah alaih that he was wandering in the woods and met a monk in a shrine. When he inquired of any strange experience in that place the monk told a story. He said that one day while he was sitting in the same place he saw a bird descending on a stone and taking out of its beak the pieces of the human body one by one which joined up themselves into a full fledged body. When that person tried to rise up the bird again pierced its beak into it and the

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parts of the body again were dismembered and swallowed by the bird.

For many days together the monk saw it. One day he addressed the bird to allow him to speak to the person. The bird told in Arabic that she was an angel of Allah and was deputed to punish the person. When monk asked the person who he was, the person said that he was the murderer of Hazrat Ali Ibn Maljim and this angel had been deputed upon him for tribulation which would go on doing so till the Day of Judgment.

Again the bird pierced its beak into the body of the person and its parts were severed which were swallowed by the bird. But the bird was never seen after that.

(Ibn Asakir, Tarikh Ibn Najar)

Someone was tempted by someone for one thousand gold-sovereigns, a slave and a beautiful girl to murder Hazrat Ali radhiallaho anho.

7. BACK BITING, CARELESSNESS IN URINATING CAUSE TRIBULATION OF GRAVE

1. According to Hazrat Abu Huraira radhiallaho anho Holy Prophet Sal'am has asked to be careful about purification after urinating as carelessness about it usually causes tribulation of the grave. (Sunnan)

2. It is narrated by Hazrat Ibn Abbas radhiallaho anho that Holy Prophet Sal'am passed by two graves and stated that the dead ones of the two were under going tribulations of the grave.

One of them was suffering due to carelessness in urinating and the other due to back biting. Then he took a green branch of the tree cut it into two and planted one on each of the graves

When Companions asked about the same he said that the tribulation would not be so severe as long as branches were green.

(Bukhari, Muslim)

It means that the tribulation was just on account of a very minor thing.

4. Hazrat Yala Bin Murra radhiallaho anho narrates the same thing about the tribulation to a dead one when he happened to be with the Holy Prophet Sal'am while passing by a grave.

(Dalailul Nabuwat, Baihiqi)

5. It is narrated by Hazrat Abu Huraira radhiallaho anho that Holy Prophet Sal'am said—"Three things cause tribulations of the grave fault finding, back biting and carelessness in urinating—Refrain yourself from such things." (Baihiqi)

6. It is narrated by Hazrat Anas radhiallaho anho that the Holy Prophet Sal'am said—In 'Shabe Mairaj' he passed over such persons whose nails were of copper and they were ripping their faces and breasts and when he inquired of Hazrat Jibrail alaihis-salam about them he said that they had eaten the flesh of other people and disgraced them. (Abu Daud)

Sheikh Ibn Hajar Makki rahmatullah alaih narrates that the Traditions mentioning carelessness in urinating causing tribulation of the grave are a proof that carelessness in urinating is a grave sin (Kabair) and so also fault finding and back biting.

(Kitabe Zawajir)

It is quoted by the authorities that someone saw Ibn Abi Zaid Maliki rahmatullah alaih in his dream and inquired how Allah treated him. He said that Allah forgave him for the reason that in one of his pamphlets he had written that while doing istinja drying up after urinating istarkha pressing out be done for some time so that all the drops of the urine are squeezed out and after it, it should be washed off.

A man came to Imam Zainul Abideen and committed back-biting against certain person. He asked to take him to that person. The back-biter gladly accompanied him thinking that Imam would take revenge on that person. But when they reached he said to that person. If what the back biter had said was correct Allah might forgive him and if it was wrong then Allah might forgive the person. The back-biter was extremely sorry.

8. SALAT WITHOUT ABLUTION AND INDIFFERENCE TO THE SUPPRESSED

Umro Bin Sharjal states that a man was known austere and pious among the people. When he died the angel came into his grave and said that he would thrash him one hundred times. The man said that he passed a life of austerity and piety and why he should be beaten up then. At last the higgling and bargaining came down to a single thrash. But this was also so powerful that the man succumbed to its flames. When the dead was again restored by the angel the man asked the reason for the tribulation. The angel said that one day he had offered Salat without ablution and once he passed by a suppressed one who sought help but he showed indifference although he was capable of helping him. (Ibn Abi Shaiba, Ibn Abidduniya)

The above narration is quoted by Tahavi and Abu Sheikh from Hazrat Ibn Masud radhiallaho anho also that the Holy Prophet Sal'am narrated as above.

9. DELAY IN SALAT OVER HEARING PRIVATE TALKS AND EXPOSING THEM

Umro Dinar rahmatullah alaih states that the sister of a man of Madina died. When she was buried the brother noticed a purse(money container)also buried in the grave. He returned with his friend, dug-up the money container and asiding his friend managed to peep into the grave to see the condition of his sister. As soon as he removed a brick he saw flames inside

and putting back the brick returned immediately. When he told his mother she said the girl might be offering salat without ablution and was also habitual to go at night to the doors of the neighbours in quest of over hearing their private or personal matters and spread it among others.

10. AVOIDING POST-INTERCOURSE BATH

It is the statement of Hazrat Aban Bin Abdullah Bijli radhiallaho anho that he went in the funeral of a neighbour and three graves were dug-up for him one after another and in all of them a queer animal resembling to a black cat was found. The grave digger could not make the animal run away therefrom anyway. At last the dead was buried in the third grave. When he inquired of the widow about the conduct of the man, she said that her husband never took post intercourse bath. (Ibn Rajab)

11. LICENTIOUSNESS, THEFT AND DRINKING

1. It is narrated by Hazrat Masruq radhiallahoh anho that two snakes are deputed in the grave of each of those who are licentious, commit theft or drink wine and they will go on biting them ceaselessly. (Ibn Abidduniya)

2. Hazrat Anas radhiallaho anho quotes the Holy Prophet Sal'am to have said that whoever among Ummah commits sodomy will be removed and put with the bodies of the people of the Lut after his death. He will be buried, punished like the people of Lut. (Dailmi, fil Firdaus)

In this connection there is an episode narrated by Umro Bin Aslam of Damascus about a man who died in Taghur and was buried. Perchance for certain unavoidable reasons the grave was dug-up. All the bricks were found intact but when it was peeped into the body was not there. The matter was inquired of Hazrat Wakie Bin Jarah rahmatullah alaih and he said that in view of the Tradition of the Holy Prophet Sal'am when a sodomist dies and is buried, his body is taken away to

those of the people of Lut and such man will be raised with those persons. (Ibn Asakir fi Tarikh)

12. INSOLENCE TO MOTHER

Ibn Hashab rahmatullah alaih states his experience of witnessing a dead in certain grave yard. According to him a grave had opened in Asr hours and the dead with his head of an ass and human body came out of it and after braying like an ass three times returned into his grave. When the clan people to which the dead one belonged were asked in respect of the conduct of the dead they disclosed that the man was a drunkard and whenever his mother admonished, he insolently spoke what she was barking about and the man had died in the hours of Asr Salat. (Targhib)

13. WALKING ARROGANTLY

Mursad Bin Hashab rahmatullah alaih states that he was sitting with Yusuf Bin Umar rahmatullah alaih and there was another person there whose face from one of its side was like an iron-plate. At the instance of Yusuf Bin Umar rahmatulla alaih the man told his own story. He was a grave-digger and dug a grave and stayed by it after the dead body had been buried and the grave levelled up. In the meanwhile two queer white birds of the size of camel descended, one at the side of head and the other at the side of feet and dug-up the grave. One of them entered the grave and inquired of the dead whether he was the same person who walked arrogantly wearing Yellow robes while going to his inlaws' house. The dead replied that he was weaker than that. The bird thrashed him in such a way as the grave was turned over and it emitted water and oil. It so happened thrice. After it the bird turned towards the grave-digger and asked why he had been sitting there and gave a blow on his cheek. The grave digger got unconscious and remained so for the whole night and his face had become like that with that blow.

(Ibn Abidduniya)

14. PASSING OF STOOL ON GRAVE

It is narrated by Hazrat Amish rahmatullah alaih that certain man had passed stool on the grave of Imam Hasan Bin Ali radhiallaho anho and as a consequence of it he went mad and began to bark like a dog. After his death the barking was heard from his grave. (Ibn Asakir)

15. FRAUDULENT BUSINESS

It is the statement of Abdul Hameed Bin Mahmud Maghribi that in his presence certain people came to Hazrat Ibn Abbas radhiallaho anho who said that on their way to perform Haj one of their Companions had died. Two graves had been dug-up to bury the dead ones but in both of them a huge black serpent had appeared. Hazrat Ibn Abbas radhiallaho anho told them that the huge black serpent was his act and it would appear in as many graves as would be dug-up for him. Hence, the dead body was buried in one of the graves. When they returned after performing Haj they contacted the wife of the dead one and on their inquiry into the conduct of the dead person she said that he was a trader of food grain and did adulteration to make up the weight for he took out grain for house-hold requirement. It was the cause of the tribulation of grave.

(Ibn Abidduniya, Baihiqi)

16. SCANDALIZING THE COMPANIONS OF THE HOLY PROPHET SAL'AM

It is the statement of Abu Ishaque rahmatullah alaih that he went to give bath to a dead body and found a snake round his neck. Those present said that the man had been scandalizing the Companions radhiallaho anhuma. (Ibn Abidduniya)

2. It is indirectly stated by Hazrat Hasan radhiallaho anho that Holy Prophet Sal'am said : The man who died in such a plight as he used to scandalize any of his Companions radhiallaho anhuma, Allah would depute such an animal in his grave as would

bite his flesh ceaselessly till the Day of Judgment.
(Ibn Abidduniya fil Qabur)

17. CHEATING AND EMBEZZLEMENT

It is narrated that Hazrat Abu Rafey radhiallaho anho accompanied the Holy Prophet Sal'am and they passed by the grave yard of Baqih. Suddenly near a grave the Prophet Sal'am murmured very sorry, very sorry. Abu Rafey radhiallaho anho doubting the words for him inquired the Holy Prophet Sal'am into the matter and he said that the words were meant for the dead one of the grave. The dead one was a revenue collector and instead of depositing the money in full and valuable receipts embezzled it and kept a Zira armour for himself. He was being punished in the grave for the same and a coat of fire had been put on him. (Ahmad, Nasai, Ibn Khazima, Baihiqi)

2. Abu Abdullah Muhammad Hirani rahmatullah alaih told Hafiz Ibn Qayyam rahmatullah alaih about a grave which had become red like the furnace due to the fire and the dead one lying in the middle one of it. When the matter was inquired into it was learnt that the man forcibly used to extract money from the people. He had been buried on that very day.

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6. THE HORRIBLE TRIBULATIONS IN THE GRAVE

1. According to Hazrat Sumra Bin Jandab radhiallaho anho, the Holy Prophet Sal'am used to ask his Companions radhiallaho anhum whether any of them had dreamt last night. One day he himself began to narrate in this way. Last night two men visited him and took him towards Baitul-Muqaddis. They passed by a man who was lying. And another man was crushing his head with a stone. When he struck with the stone, the head was crushed and the stone rolled away. The man would go to bring the stone and in the meanwhile the head would assume the original shape. He struck the head with stone repeatedly. The Holy Prophet Sal'am inquired of the two persons about it and they asked him to go further. In the second case they passed by a person who was lying on a couch and another person was tearing from one end of the mouth to the next with the help of an iron hook and it returned to its original position again. The action was being repeated in the same way. When inquired about the matter he was requested to wait and proceed further. In the third place they passed by a hearth and when he peeped into it, he saw naked men and women inside it under the flame and they were making much hue and cry and there was unbearable bad smell therein. When inquired about the matter he was again requested to wait and proceed further.

In the fourth place they passed by a canal whose water was bloody red and a person was swimming in it. Another man was standing with stones near the end of the canal as soon as the swimmer reached nearer he put a stone in his mouth. This was going on continuously. When inquired into the matter the same reply was repeated. In the fifth place they passed a man who was very ugly and there was fire near him. He lighted the fire

and took a girdle round it. In the sixth place there was a garden and a very tall man was standing in the middle of it. His head could not be seen. There were several children around him. In the seventh place there was a very beautiful garden and he entered into it. There we found a town built of the bricks of gold and silver. The gate of the city was knocked and when they entered the city. Some persons appeared before them. Half of the body of every one of them was beautiful while the remaining part was ugly. The men who were with the Prophet Sal'am asked those persons to leap into the canal and they did accordingly. The canal was just in front of them and its water was quite milky. When they returned from the canal their ugliness of the part of the body had ended and the whole body had become exceedingly beautiful. Those men then told the Prophet Sal'am that it was the Garden of Eden of the Paradise and his abode. When he raised his head he saw that there was a white Mansion. They again said that it was also his place. The Holy Prophet Sal'am asked them that they might let him enter the Mansion. They said that he would surely enter into it but not presently.

Then he asked them to tell about the events he had seen on their way. Then it was explained as follows :

The first man was one who learnt Holy Quran and disregarded it and used to go to bed instead of standing in Salat.

The second was one who left his home in the morning and told lies.

The third were those persons who were adulterers. The fourth was one who took interest. The fifth one was administrator of the Hell. The sixth person was Hazrat Ibrahim alaihissalam and the children around him were those who had died in Islam. And the persons in the seventh place were those who had done good as well as bad acts but they had been taken by His Mercy and were purified of their sins.

Afterwards they introduced themselves. The first said that he was Jibrail alaihis-salam and then he introduced the other saying—he was Mikaeel. (Bukhari, Baihiqi)

According to the scholars this tradition relates the tribulations of the interregnum as it is mentioned that those tribulations will go on till the Day of Judgment.

2. Hazrat Ali radhiallaho anho narrates that the canal of milky water in the Garden of Eden was Kauthar.

3. It is narrated by Hazrat Abu Saeed Khudri radhiallaho anho that Holy Prophet Sal'am passed by a dining table with very fine fried meat on it but there was none to eat while at another dining table the meat was stinking and a few persons were there. When inquired of it, it was said tnat these persons were those who left the legitimate and prefer to eat illegitimate(Haram).

The Holy Prophet Sal'am passed by such a group of persons whose bellies were as wide as the space in a house and were unable to move. They begged Allah to postpone the Day of Judgment. They were those who accepted interest while they belonged to the following of the Prophet Sal'am. He also passed by another group whose lips were like those of camels and were given stones to eat. They passed the same stones through anuses. They were those persons who usurped and swallowed what belonged to orphans. There was another group who were being fed by their own flesh they were fault finders and backbiters.

This treatment will continue with them till the Day of Judgment. (Baihiqi, Dalail Nabuwat)

4. It is narrated by Abu Huraira radhiallaho anho that during the Night of Mairaj the Holy Prophet Sal'am passed by a group whose heads were being crushed with the stones, they were those who performed salat like unburdening a load from their heads or treated the salat as a burden. Then there was a group

which had covered their sexparts with a piece of rag only and was grazing hot stones and cacters, they did not pay Zakat and Sadaqat.

Then a group was taking uncooked and stinking meat and not touching the cooked and fine one. They went to professional women for their sex, leaving their legitimate wives and the women who went to other men leaving their hushands likewise. Then a man was seen. He had a very big bale which he was unable to lift, he was the man who had deposits of many people in his possession but was unwilling to return them. Then the Holy Prophet Sal'am passed by a group whose tongues were being cut with scissors repeatedly, they were those sermon mongers who created disorder and riots by their speech and such forms of propaganda. (Ibn Adi, Baihiqi)

5. According to Hazrat Abu Imama radhiallaho anho the Holy Prophet Sal'am described a dream to his Companions radhiallaho anhuma asked them to believe that it was quite true. He said that a person came and took him with himself. They went on and reached a mountain, It was too difficult for them to climb it. But due to the Companions, he climbed it easily. There he found women and men whose mouth corners were ripped, they were those whose actions were different from their words. Going onward certain women and men were seen in whose ears and eyes nails were thrust, they were those who always tried to hear and see the illegitimate things. The certain women were hanging upside down and there breasts were bitten by snakes, they were those who refused to suckle their babies. A little ahead, many men and women were found hanging upside down and licking mud, they were those fast observers who broke their fasts before the appointed time.

At some distance, three men were seen drinking Tahura and signing merrily. They were Zaid Bin Haris, Jafar Tayar and Abdullah Bin Rawaha radhiallaho anhuma.

(Ibn Khazima, Ibn Habban etc.)

1. THE FACE OF ANTI-SUNNAH TURNED FROM KA'BA

1. It is said by Hazrat Wasla Ibn Asqa radhiallano anho that Holy Prophet Sal'am said—'Anyone of a men, belonging to anti-sunnah sect, dies and buried. If his grave is opened after three days, his face will be found turned away from the side of Kaaba. (Ibn Asakir)

2. It is stated by Hazrat Abu Ishaque Fazari that a person who was a grave-breaker reported to him that in course of his activities he had noticed the faces of many of the persons were turned away from the side of Ka'ba. And when the opinion of Imam Auzai was invited to the matter, he said that those dead persons were those who, belonged to any group or sect whose practices were against the practices of the Holy Prophet Sal'am i.e. against the Sunnah. (Ibn Abidduniya)

3. It is the statement of Fazal Bin Yunis rahmatullah alaih about Umar Bin Abdul Aziz rahmatullah alaih that the latter said—'the man who had laid Abdul Malik and his son Waleed in their graves when he loosened the tie of their shrouds found their faces turned from Ka'ba. The matter was reported in presence of his second son, Muslima. (Ibn Abidduniya)

2. WITNESSES TO THE TRIBULATIONS OF GRAVE

1. A righteous man named Abu Sanan stated about a person whose brother had died and the former had gone to offer condolence to the latter. The person was grieved and sad. When inquired, he said that after the burial of the dead, he heard the voice of the dead calling 'O' my brother. The person began to break the grave. In the meanwhile another voice came, 'Do not do so.' The man repeatedly heard the two voices and at the voice of his dead brother he would start digging the grave at the second he would stop. Finally he gave up his intention and moved. But that time he heard again the voice of the dead which had grown very painful and it made him dig the grave.

When he had opened the grave he found that the dead had a fire chain round his neck. He attempted to remove the chain of fire but could not succeed and lost four fingers of his hand which he showed to Abu Sanan.

The episode is narrated by Mohd. Bin Yunis Fariabi rahmatullah alaih. (Ayumul Hikayat, Ibn Jauzi)

2. Ibn Faris Katbi has mentioned that in 590 A.H. near Til Ahmar in Baghdad a dead body was seen in a very rotten condition. It was just a skeleton but its hands and feet were covered with iron plates fastened with ironnails. The nails were also hammered into the forehead and in the navel. The body had been uncovered and carried by the flood water.

(Tarikh Ibn Faris)

3. Abu Huraish rahmatullah alaih quotes his father to have said that when Caliph Abu Jafar Mansur rahmatullah alaih dug up the cave of the Kufa, all the dead ones buried there were removed to new graves by their heirs. But a dead body of the youth was found mutilating his own hands. (Ibn Abidduniya)

The youth had committed suicide by mutilating his own hands, and according to a tradition such persons continue commitment till the Day of Judgment.

4. The strange events that have taken place in 697-A.H. include that a woman and her husband lived in the coastal area. The woman died. She was buried, her husband returned after burial. He found that a handkerchief containing money also was buried in the grave. He took an Islamic Jurist Faqeeh, with him and dug up the grave to take out the money. But when the grave was opened he saw his wife the dead sitting in it and her hands tied with her hair. The man tried to untie her hands and when he failed to do so, he tried to pull off the hair. But the man sank deeper into the grave with the woman and no one of them could be traced. The jurist who was sitting at the corner of the grave remained unconscious for twenty four

hours. Afterwards he reported the matter to the Sultan who called Ibn Daqeequlaid rahmatullah alaih and the latter told them about the tribulations of the grave. (Tarikh Muqraizi)

5. According to Abdul Momin Bin Abdullah Bin Isa Zabi rahmatullah alaih a shroud-thief who after a long practice had made penitence said when inquired about his strange observation about a dead. He said that when he broke into a grave he saw the nails were hammered into his body and two bigger ones into his head and the feet. (Ibn Abidduniya)

6. Yazeed Bin Abdullah Bin Shakheer rahmatullah alaih has said about a person who passed by a grave and heard the voice of groaning. He stood near the grave and addressing the dead of the grave said 'thy action has humiliated thee and thou art suffering on that account.' (Kitabul Qabur, Baihiqi)

7. It is said by Abdullah Bin Muhammad Madani rahmatullah alaih that one of his Companions was going to see his land and passed by a grave yard where he stayed near certain grave for a while. He heard a voice from the grave. O' I used to offer Salat, I used to observe fast." He called his Companion who also heard the voice. After it they got along to see the land. The next day they again heard the same voice. It made him so serious that he fell ill and recovered after two months.

(Haiwanul Hikayat, Ibnul Jauzi)

3. TRIBULATIONS OF THE GRAVE AND OF THE INTERREGNUM

Ulema are of the view that tribulations of the grave and those of interregnum (Barzakh) are the same but they are related to the grave because usually people are buried into the graves after death. Only a few persons are drowned or killed by brutes.

According to Hafiz Ibn Qayyam rahmatullah alaih the tribulations of the grave are of the two categories one that is permanent and is meant for non-believers and transgressors. The

other is temporary which will be given to those whose sins are minor. They will receive punishment for a certain period only or it may even be lifted due to the prayer of some heir of the dead or the Sadaqa on his behalf. (Bada'e)

Hafiz Ibn Qayyam rahmatullah alaih states to have read the statement of Qazi Abu Yala rahmatullah alaih that the tribulation of the grave is a part of the world hence its discontinuation is sure. As the world is destined to end one day so the tribulation of the grave is. But Allah knows it better when it will. (Bada'e)

The statement of Qazi Abu Yala denotes that the tribulation of the grave will end one day for the non-believers also.

Hafiz Suyuti rahmatullah alaih says that the statement about the termination of the tribulation upon the non-believers is confirmed by Hanad Bin Surri rahmatullah alaih's report from Hazrat Majahid rahmatullah alaih to the effect that non-believers will have a shallow sleep in their graves and it will last upto the Day of Judgment. And when the Men of Graves will be called, the non-believers will be first to wake-up and say :

قَالُوْا يٰوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَّرْقَدِنَا ؕ (سورہ یٰسٓ - پ ۲۲)

"Will say O' we are ruined , who has awakened us from our sleep." (Kashfur Rahman)

The believer nearest to him will retort :

هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ ؕ (سورہ یٰسٓ پ ۲۲)

"It is the same that the Most Merciful had promised and the Apostles had truly stated." (Kashfur Rahman)

4. INTERCESSION OF THE HOLY PROPHET REDUCES TRIBULATION OF THE GRAVE

It is narrated that Holy Prophet Sal'am passed by Jannatul Baqeeh. Looking at a grave, murmured "labbaik I am here Allah has recognized my intercession." Then he fell prostrate

and wept. When he raised his head there were reflections of happiness on his face. Someone among the Companions inquired into the matter and he said. The dead of that grave was under tribulation and called him saying 'the interceder of the Ummah following and he answered 'lubbaik' I am here). Then he said that he was enveloped in flames and sought intercession. The Holy Prophet Sal'am prayed to Almighty Allah to accept his intercession in that case and Allah accepted it. The extreme pleasure which he felt over it was evident to the Companions radhiallaho anhuma. Then they asked why the dead was undergoing the tribulation. He said that the man used abusive language indiscriminately which caused the suffering.

5. EYE WITNESS OF TRIBULATION OF FIVE GRAVES MOVED THE SINNER TO REPENT

It is stated in the tradition that a youth who was very sad came to Abdul Malik and said that he was a great sinner and used to remove shrouds from the dead after breaking into the graves. But cases of five dead ones had forced him to repent and they were as follows :

1. After breaking into a grave it was found that the face of the dead had been turned from the Qibla and he was under tribulations. Getting afraid when he wanted to return the voice of the unknown said why he did not ask the dead to tell the cause of tribulation. He said that he was incapable of that. Then the voice said that the dead person dispised the Salat. So he was undergoing the tribulation.

2. After breaking into the second grave it was seen that the dead was transformed into a pig and was tied with chains. When he returned the same voice was heard and in the same manner it was said that the dead used wine and did not consider it forbidden while Allah had forbidden it.

3. After breaking into the third grave it was seen that the dead was tied to the nails of fire and his tongue had been pulled

out towards the back neck. The same thing happened and it was said that the dead tried to usurp others' wealth.

4. In the fourth grave the dead was seen burning in the fire and the Angels of Tribulation were thrashing him which had made him cry loudly. In the same manner it was said that the dead used to take false oath and was a liar.

5. In the fifth grave the dead was being beaten with the pillars of fire and he was crying very loudly. It was said about him in the same manner that he was an amateur player of chess etc. although such things are prohibited by the Apostle of Allah.

It means that the tribulation of grave is caused on account of the sins committed with the heart, eyes, tongue, abdomen, private parts, hands, feet etc. and there is reward also for doing virtuous acts with the parts of the body.

6. FURTHER EVIDENCE OF TRIBULATIONS OF GRAVE

1. According to Abu Ishaq Yahia Bin Husain rahmatullah alaih, some trust worthy persons told him about a grave digger who had once left some thing in the grave. It is said that when he opened the grave, he found a huge serpent lying on the dead. The grave digger got frightened and swooned. He had lost his balance of mind and later gave-up the profession.

(Al Zawajir)

2. It is also narrated by Abu Ishaq rahmatullah alaih that Syed Hadi Bin Hasan Hijri was going somewhere and found a human skull in the way which had a bridle. Syed Hadi buried the skull in the ground but it sprang-up and he was very much surprized. In the meanwhile a voice was heard by him which rendered him unconscious for a very long period (Zawajir)

3. Hazrat Mehdi rahmatullah alaih states that a human

skull was found somewhere in which a needle had been pricked. The needle was taken out but it again got pricked. (Ghayat)

4. In Ramadhan 142-A.H. there was a bitter clash between the two tribes and a man named Masud Bin Ali of the Banu Moin expired on way to dispensary and was carried to his house. The friends and relations of the dead had assembled. In the meanwhile the body began to expand in size and bulk. A hue and cry was raised. The dead in the meanwhile also made a loud cry and all his body had developed blisters. The next morning body was rolled like a big stone upto the grave and buried. Muhammad Bin Sulaiman was its eye witness and he reported it to Qazi Abdullah Bin Zaid Isa. (Zawajir)

It is narrated in the Tradition that the Holy Prophet Sal'am stated, when two Muslim clash with one another with their swords and one of them is killed then the murdered and the murderer both go to fire." When it was inquired, "why does the murdered goes to fire of Hell?" He said, "because he also has the intention to murder the other."

4. Haroon al Rasheed, Yahia Ibn Abdullah and Abbullah Bin Masab were in an assembly. Yahia told Haroon al Rasheed that there was an Eulogy in verse by Abdullah Bin Masab, and cited it. The face of Haroon turned gloomy to hear it and Abdullah Bin Masab disowned it upon oath and said that poem belonged to Yahia. The situation turned awkward because none had courage to own it. At last Abdullah had to take an oath that he did not compose it. Abdullah developed leprosy then and there and within three days he died. When Abdullah was buried,, the grave sank so deep as it was impossible to level it up and it was ordered that a wooden roof be made for the grave.

Fazal Bin Rabi was also in the funeral and a witness of the happening. (Zawajir)

5. Ibn Hajar Makki rahmatullah alaih says that during his youth he used to go to his father's grave for recitation and prayer. Once in the last third of Ramadhan he went after Fajr and was reciting, all alone there at the grave of his father. When he was at the grave, a very sad voice came. The dead of that grave was sobbing very painfully. He heard it by putting his ear to the grave.

The pitch of the voice mitigated after the sunrise. When the movement started in broad day light he inquired of a person about the dead of that grave. It was revealed that he was a pious man but under the influence of satan he began to accept interest. By profession that person was a trader. (Zawajir)

6. Ibn Hajar Makki rahmatullah alaih narrates that an attendant of the Qazi named Abdul Basit earned a lot illegitimately. When he died and was buried there appeared a crack in the grave and when people peeped into it, they saw that a very big serpent had twisted round his body like a chain.

(Zawaja)

7. It is narrated by Ibn Jauzi rahmatullah alaih that Jesus Christ (Hazrat Isa) Alaihis-salam was going with his disciples when he saw a human skull. The disciples requested him to pray Allah to grant power of speech to the skull so that past events could come to light. Hazrat Isa alaihis-salam offered two rakaat of salat and prayed to Allah which was granted. The skull first addressed Hazrat Isa alaihis-salam and then said that Allah had granted it power of speech to satisfy his querries. It spoke that the skull belonged to a king who lived one thousand years ago and had one thousand chirldren. Conquered one thousand cities by defeatitg one thousand regiments enslaving a number of kings. But finally death overtook him also. The skull further said that after much hardships it was finally established that the best wealth was piety and austerity and the cupidity invited doom. It was

also disclosed that to be contented with what was destined by Allah was the great honour. (Mukhtasar Madhash)

8. It is narrated by Waheb Bin Mumba rahmatullah alaih that at the request of his disciples Isa alaihis-salam went to the grave of Sam Bin Nuh alaihis-salam and raised him from the grave. He was resembling the trunk of the Palm tree. Hazrat Isa alaihis-salam inquired of him how long he lived in this world. Sam Bin Nuh alaihis-salam said that he lived for four thousand years. Two thousand years passed in constructing and two thousand years in rehabilitating. Then about the reality of the world he said it is like a house with many doors. People enter it through one and reach through the other. (Zawajir)

9. Abu Jehfa rahmatullah alaih has narrated about a man who served as watchman in the fields of a Jurist Faqeeh and kept his head always covered very carefully. Once the man got asleep in the field, his cloth got removed and the Jurist saw his head which had no skin on it. When inquired the man said that he was a shroud-thief and once he broke into the grave of a business man's daughter. All of a sudden a hand appeared and drew out the skin of the head. Then the girl, the dead said— 'the unlucky one, fear Allah and do penitence otherwise you will not be spared'. The man sought forgiveness and by His Grace he was still alive without skin on his head.

(Tarikh Abu Jehfa)

7. THE GRAVE—TRIBULATIONS SAVING DEEDS

It is said by Hazrat Maqdam Bin Madikarb radhiallaho anho that Holy Prophet Sal'am said, "Allah has given six distinctions to the martyr:—

(i) The first drop of blood brings Allah's Forgiveness for him.
(ii) Sees his abode in the Paradise.
(iii) Is saved from the anxieties of the Day of Judgment.
(iv) Is given to wear a crown of honour. Its one pearl is more valuable than the world and all its content.
(v) Is given hands of seventy two Hoors of the Paradise and
(vi) His intercession for seventy two persons of his family is accepted by Allah." (Tirmizi, Ibn Maja)

2. The Holy Prophet Sal'am is quoted by Hazrat Sulaiman Bin Sarad radhiallaho anho to have said that whoever dies of any ailment of the stomach is exempted from the tribulation of the grave. (Tirmizi, Ibn Habban, Baihiqi)

3. It is narrated by Hazrat Salman Farsi radhiallaho anho that long 'Qayyam' in Salat will afford protection on the bridge of Sirat righteousness and long prostration will save from the tribulations of the grave, according to Jesus Christ alaihis-salam. (Abu Naim)

4. Hazrat Ibn Abbas radhiallaho anho told a man that he would give him a pleasing gift and asked him to recite Surah Tabarakkalladhi. He should also instruct his children and neighbours to do the same as it would argue before Allah in favour of the reciter and would save him on the Day of Judgment and from the tribulations of the grave. (Masna-

5. Hazrat Ibn Masud radhiallaho anho says that Surah Mulk Tabarakalladhi saves from tribulation of the grave and from whichever corner the Angel of tribulation comes, he is asked that the man used to recite Surah Mulk hence, there is no room for him. (Hakim)

6. He has also narrated that whoever recites Surah Mulk every night will be spared by Allah from the tribulation of the grave. It was the reason that the name of his Surah was 'Mania' during the days of the Holy Prophet Sal'am which means protector from the tribulation of the grave. (Nasai)

7. The Holy Prophet Sal'am is quoted to have said by Hazrat Ibn Masud that at the time of death of a man who had nothing except Surah Tabarakalladhi in his heart. When he was buried the Angel of tribulation came and there was an argument between the angel and the Surah. The Surah went to Allah and argued that the man who had recited her from the Holy Quran would also be subjected to tribulation while she was in his abdomen. If it was so, she asked to Allah to rub it off the Holy Book. Allah said that if she was so irritated over the matter then she and her reciter were granted forgiveness. The Surah returned to the dead, made the angel retreat, praised the dead and removed his anxiety. When the Tradition was heard by the common people every body learnt it by heart and it was called Munajjia (the saviour). (Ibn Asakir)

8. According to the saying of Hazrat Ibn Masud radhiallaho anho, when the dead is buried the fire is lit around it. If there is any action with in the body to save the dead from the fire, it comes between the fire and the body otherwise it gets burnt. The Surah Mulk is a protector from fire also. (Baihiqi)

9. Hazrat Khalid Bin Maadan radhiallaho anho says that according to a saying which he came across, Surah ALM-Tanzil argues with Allah in favour of its reciter and covers him under her arms and intercedes for exemption from tribulation of the

grave. The narrator used to recite this Surah every night before going to bed. (Darmi)

10. It is said by Hazarat Jabir radhiallaho anho that Holy Prophet Sal'am never slept at night without reciting Tanzil Sajda and Tabarakalladhi. (Tirmizi, Darmi)

11. Imam Yafai rahmatullah alaihi has narrated from certain Pious persons that they had gone to bury a dead and for certain reason stayed for sometime while others had left. They heard the sound of beating and after a little while a black dog came out of the grave. The Sheikh challenged the dog and asked who it was. The dog answered that it was 'action' of the dead. Then it was asked who was beaten in the grave, the dead or the dog. The dog said that the dead had Surah Yaseen, Mulk and Tanzil Sajda which protected him and it was turned out. (Riazul Riahain)

12. It is narrated by Hazrat Ibn Abbas radhiallaho anho that according to Holy Prophet Sal'am if a person, in the night of Friday, offers two rakaat of Nafl Salat with Surah Fatiha once and 'iza zulzulat' fifteen times in each rakaat the pangs of death are made easier for him. He is saved from tribulations of the grave and Allah makes it easy for him to cross the Bridge of Righteousness Sirat. (Targhib, Asbahani)

13. According to Hazrat Abdur-Rahman Bin Samra radhiallaho anho one day Holy Prophet Sal-am came to them and told the strange things he had dreamt in the night and those were as follows :

The angel of Death came to a believer Momin and his good behaviour and benevolence to his parents came and pushed the angel away. The ablution saved another from tribulation of the grave. A third one was saved from the Satans by his Remembrance of Allah. The fourth one was saved from the Angel of Tribulation by his Salat. The fifth was getting no water in extreme thirst from any tank of water but his fast came to quench

his thirst. The sixth one, who was being driven away by the various groups of the respective Apostles alaihimus-salam has been taken to him the Prophet, Sal'am by his post-cohabitation-bath. The seventh one was enveloped into darkness and was relieved by his Haj and Umra. The eighth one was shunned off by the fellow believers but they were reconciled to him by the help which he did to relatives. The ninth was saved from the flame of the fire that was leaping towards his mouth by Sadaqa. The tenth was relieved from under the clutches of the Angels of Tribulations by the Preaching of Religion. The eleventh was carried to the Presence of Allah by his good behaviour with the common people. The fear of Allah enhanced the weight of the good actions (right side of the balance, of a believer while the left side was more weighty originally. In another case the small children of a believer who had died in their infancy or early childhood made the actions of the man weighty. A man who was unable to walk over the Bridge of Righteousness Sirat his Darud helped him in crossing the same. The Kalimah Tayyaba helped a person in getting the doors of Paradise opened for his entry into it.

Apart from this the Holy Prophet Sal'am also saw certain persons whose lips were being cut with scissors. They were back-biters. There was another group of men and women who were being suspended with their tongues. They were those who malignec Muslim men and women. (Tabrani, Nawadirul usool, Targhib)

14. Imam Yafai rahmatullah alaih has quoted some pious and chosen men to have said that they had prayed to Allah to reveal them the states of the dead persons. They saw them in different conditions, having different beddings, some laughing, some weeping. Seeing this they said that had Allah so pleased all the dead ones would have been in the same state. At once a voice came from one of the graves saying that difference was s due to their actions which had made them sleep on different beddings. And those who were laughing were the persons who had offered

their penitence after repenting for their sins and those who were weeping were the sinners. (Razul Riahain)

Hafiz Ibn Qayyam rahmatullah alaih says that it is necessary to keep away from those deeds which lead to the grave-tribulation. A major thing that may save one from tribulation is self-exmination of what one does and finds what one has missed and then seeks Allah's forgiveness for his sins. While he rises in the morning he should run towards the righteous actions and try to make up the previous loss of actions. Allah enables only those persons to perform pious deeds whom He wishes to do so. (Kitabul Rooh)

1. KALIMAH TAYYABA REMOVES ANXIETY

1. It is narrated by Hazrat Ibn Umar radhiallaho anho that whoever, according to the Holy Prophet Sal'am, recites 'Lailaha illallaho' will neither have any anxiety at the time of death, in the grave, nor at the time out rising from the grave.
(Tabrani, Targhib)

2. Hazrat Ibn Abbas radhiallaho anho narrates that Kalimah 'Lailaha illallaho' will comfort the believers at the time of their death and will make them care-free in their graves and at the time of their being raised from the graves. (Daibaj)

2. PROPHETS ARE ALIVE IN THEIR GRAVES

1. It is said by Hazrat Anas radhiallaho anho that Holy Prophet Sal'am said 'the Prophets alaihimis-salam are alive in their graves and are offering Salat.'
(Abu Yala, Baihiqi, Ibn Manda)

2. Hazrat Anas radhiallaho anho has further said that the Holy Prophet Sal'am passed by Hazrat Musa alaihis-salam in the Night of Ascension and saw that he was offering salat in his grave. (Muslim, Abu Naim, Ahmad)

3. SABIT BANANI OFFERS SALAT IN HIS GRAVE

1. It is stated by Sabit Banani radhiallaho anho himself that he had prayed to Allah to allow him to offer salat in the grave if He has allowed anyone else to do so.
(Ibn Saad, Ibn Abi Shaiba)

2. It is said by Abu Yusuf Bin Atia that Hazrat Banani radhiallaho anho asked Hameed Zawail if the latter had heard about any Tradition to the effect that none except Prophets alaihimis-salam offer salat in the grave and he denied. Thereupon he prayed to Allah to allow him also to offer salat in the grave if He had allowed anyone else. (Hulia, Abu Naim)

3. Hazrat Jabeer radhiallaho anho stated upon oath that after burying Sabit Banani radhiallaho anho when a brick slipped a little he was seen offering salat in the grave.
(Hulia, Abu Naim)

4. According to Ibrahim Bin Sama Mahlabi, those who passed by the tomb of Hazrat Sabit Banani radhiallaho anho had told him that they heard the recitation of the Holy Quran.
(Tahzibul Aasar)

4. RECITATION OF QURAN IN THE GRAVE

1. It is narrated by Hazrat Ibn Abbas radhiallaho anho that some of the Companions radhiallaho anhum picked a tent having no knowledge of any grave there. All of a sudden they heard someone reciting Surah Mulk. This voice was coming out of the grave. After the recitation was over Companions radhiallaho anhum went to the Holy Prophet Sal'am and informed him about. He said that the Surah protects the dead from the tribulation of the grave and the dead was reciting it because he would have recited it during his life time. (Tirmizi, Baihiqi)

Abdul Qasim Sadi rahmatullah alaih says that in this Tradition the Holy Prophet Sal'am has confirmed that the dead recites Holy Quran in his grave. (Kitabul Rooh)

Kamal Uddin Zamalkani rahmatullah alaih has said that the above Tradition proves that dead recites Surah Mulk in the grave and it is Allah's Benevolence on this Ummah that He has distinguished certain Pious men by granting them capability to recite the Holy Quran or offer salat in their graves.

(Kitabul Amalul Maqbool fi Ziaratur Rasool)

2. Salma Bin Shabeb radhiallaho anho says that Abu Hamar, a pious grave digger, told him that he heard the recitation of the Holy Quran from every grave by which he passed in the after noon of Friday. (Ibn Manda)

3. Hafiz Ibn Rajab rahmatullah alaih says that Yusuf Bin Muhammad Muhaddis rahmatullah alaih told him about his Sheikh Abul Haran Khateeb Samra that he pointed out a grave wherefrom the recitation of Surah Mulk was heard. The dead recited it.

4. Isa Bin Muhammad Tumari rahmatullah alaih says that he dreamt of Abu Bakr Bin Mujahid Maqri, after his death reciting the Holy Quran. When he inquired of him how he was reciting the Holy Quran even after his death. He said that he prayed to Allah after every salat and 'Khatam' to include him in those who recite in the grave and that was why he recited therein. (Kitabil Sina)

5. Talha Bin Ubaidullah radhiallaho anho states that once he went for certain purpose to village Ghama and stayed at night with Abdullah Bin Umro Bin Hazam. There he heard such a sweet voice from a grave as he had never heard before. When he reported the matter to the Holy Prophet Sal'am he said that the person was Abdullah. The Holy Prophet said," Don't you know that Allah has hung the souls of His pious men in the Chandeliers of rubies. The souls are sent back to their respective graves in the nights. They spent the night there and are resent so their dwellings in the mornings." (Ibn Manda, Hakim)

6. It is narrated by Hazrat Aisha radhiallaho anna that Holy Prophet Sal'am once said that he dept and found himself in Paradise. He heard the voice of a Qari, reciting Holy Quran there. When he asked it was said that he was Haris Bin Noman. He remarked that it was the reward of his good services to his mother. كَذٰلِكَ الْبِرُّ كَذٰلِكَ الْبِرُّ

7. It is the statement of Hazrat Asim Saqti rahmatullah alaih that they dug-up a grave in Bullakh and when it got ready another grave opened under the same. He saw that an old man was sitting facing Kaba. He was wearing a green Tahmad and grass had grown around him. The man had the Holy Quran in his lap and was reading it. (Ibn Manda)

8. Ibn Manda has quoted Abu Nasr Neshapuri, a virtuous grave digger to have said that he dug-up a grave and there opened another grave inside it. He saw a very handsome, well-dressed and fragrant person sitting inside and there was a Book printed in green in his lap and he was reading it. When that person saw him (the Neshapuri) he inquired whether the Day of Judgment had around. Abun Nasr replied in the negative then he asked him to cover the grave as it was. Neshapuri did so.

(Tarikh Baghdad)

9. Imam Yafai rahmatullah alaih states that after the death of famous Islamic Jurist Faqeeh Ahmad Bin Musa his household continuously heard that he was reciting Surah Nur.

(Kirayatul Motaqad)

10. According to Yazeed Raqashi rahmatullah alaih he has got this statement that if any ody dies during memorization of the Holy Quran, leaving it incomplete, Allah sends angels towards him who teaches him and gets it completed. When the Day of Judgment will come the dead will have memorized whole the Holy Quran. (Ibn Abidduniya)

11. It is narrated by Atia Auni radhiallaho anho that according to Holy Prophet Sal'am the person who is learning Quran by heart and dies before completing it an angel is deputed to make him learn it by heart and complete it and when he will rise from his grave on the Day of Judgment he will be full-fledged Hafiz. (Firdaus, Dailmi)

12. Hafiz Zainul Abideen Ibn Rajab rahmatullah alaih says that to some of His Righteous servants Allah is Benevolent to allow them to do virtuous actions in the state of interregnum. Although after death the chain of deeds is broken and there is no reward for them either. But the virtuous ones regard this Benevolence of Allah as the highest favour and boon to them. (Ahwalul Qabur)

13. When Hafiz Abul Ula Hamdani rahmatullah alaih died someone saw him in dream that he was in such a town, the walls of which were raised with books. When asked in that respect he said that Allah had granted one prayer of his through which he had desired to remain busy in the grave with the knowledge. As a result he was busy with books knowledge in his grave also. (Zamalkani)

5. GIVE FINE SHROUD TO THE DEAD

1. It is narrated by Hazrat Jabir radhiallaho anho that Holy Prophet Sal'am asked to give fine shroud to the deads because they take pride in it and meet one another. (Musnad Haris, Abu Yala, Aqedi)

2. Hazrat Jabir radhiallaho anho says that if you are guardian or care taker of a dead person, give him fine shroud. (Muslim)

Ulema are of the opinion that tthe above mentioned Traditions mean that the shroud should be good, neat and clean it does not mean that it should be costly because costly shrouds are forbidden clearly.

3. It is well-known about Ibn Serain, rahmatullah alaih that he liked fine shroud. He used to say, "The dead bodies should always be given good, neat and clean clothes because they meet one another with their shrouds on. (Ibn Abi Shaiba)

4. It is narrated by Hazrat Abu Qatada radhiallaho anho that Holy Prophet Sal'am said 'when you are custodian of any dead, give him fine shroud because they visit one another's place and meet one another." (Tirmizi, Ibn Maja, Baihiqi)

After the above Tradition Imam Baihiqi rahmatullah alaih has quoted the saying of Hazrat Abu Bakr Siddique radhiallaho anho that the shroud is meant to be spoiled with puss. His contention is that the saying is not contradictory to the above Tradition. It is apparent that the shroud is not expected to remain in good condition any longer but it does not help to contend that it should not be fine. Because what the actual conditions prevail in the grave is not subject to guess or materialistic reasoning. It is a part of the faith in absentia. (Shabul Imam, Baihiqi)

5. It is stated by Hazrat Rashid Bin Saad radhiallaho anho that a woman died and her husband saw a group of women in his dream. He did not see his wife in the group. When inquired, it was said that due to short and indecent shroud, she did not come out with them. The next morning man reported the matter to the Holy Prophet Sal'am who asked to find out if any person was about to die. When looked for an Ansari was found whom the husband of the woman asked to hand over the shroud to his wife and Ansari replied that if it could be sent he would certainly do it. When Ansari died, a decent shroud was also put for the woman alongwith that person's shroud. The same night he again saw the same group of the woman with his wife and she was wearing that decent shroud. (Ibn Abidduniya)

6. It is stated by Mohd. Bin Yusuf rahmatullah alaih that a woman died in Raqeesaria. The daughter of the woman saw her mother in her dream who complained that the shroud was

indecent and insufficient hence she should take the four gold sovereign which were kept in certain place unnoticed and purchase a decent shroud for her and go to certain woman of such and such name and ask her to carry the shroud for her because that woman was to die on such and such date. So the daughter did as she was told and when the woman, who was named, fell ill. She went to her and asked to carry the shroud for her mother in case she died. When the woman died that shroud was also put on her. The girl again saw her dead mother in dream and the latter acknowledged the receipt of the shroud through that woman and wished Allah's reward for her for the same. (Ayunul Hikayaat)

7. It is said by Umair Bin Aswad radhiallaho anho that Hazrat Maaz Bin Jabal radhiallaho anho had gone out of station when his wife expired. Fellow Companions buried the woman in used cloth shroud. Just after the burial Maaz radhiallaho anho returned and when he came to know that she was buried in old shroud he reopened the grave and replaced her shroud. He told the fellow Companions that deads should be given decent shroud because they would be raised in the same shroud on the Day of Judgment. (Ibn Abi Shaiba)

8. It is narrated by Hazrat Anas radhiallaho anho that Holy Prophet Sal'am has asked to give decent shroud to the dead ones of your concern because they meet one another wearing their shrouds. (Aqeeli Tarikh Khateeb)

6. THE DEATH OF HAZRAT IBN ABBAS

1. It is stated by Hazrat Jubair radhiallaho anho that Hazrat Ibn Abbas radhiallaho anho had died in Taif and the narrator was with his funeral procession. He saw that a very strange type of white bird flew down from the heavens and got into the shroud. It was never seen coming out or traced afterward. When Hazrat Ibn Abbas was buried the voice of reciting the following Ayat from a corner of the grave was heard :

يَآيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ
فَادْخُلِيْ فِيْ عِبٰدِيْ وَادْخُلِيْ جَنَّتِيْ ۞ (ابن ابی الدنیا)

"O' the satisfied being return to thy Fosterer—Thou art pleased with thy Fosterer and thy Fosterer is pleased with thee. Thou art included into My special servants and enter into the Paradise."

But no body could say who had recited this Ayat. People surmized that the white bird was the deeds of Ibn Abbas radhiallaho anho which was buried with his body in the grave. That was why it remained untraced. (Ibn Asakir)

Hazrat Ibn Abbas radhiallaho anho told the Holy Prophet Sal'am that he saw him in consultation with Wahih Kalbi radhiallaho anho and refrained himself from intervening as such. The Holy Prophet Sal'am said that he was Jibrail alaihis-salam who had came in his guise and stated that he would lose his eye sight shortly. But it would be restored to him at the time of death. When the time of the death of Ibn Abbas radhiallaho anho approached, his eye sight was restored. After his death when he was shrouded a white bird entered his shroud. People began to look for it. The Hazrat Akramah asked the people what they were looking for. It was the glad tiding which the Holy Prophet Sal'am had given about the dead. (Ibn Asakir)

7. VIRTUOUS DEAD PERSONS HAVE DECENT SHROUD

1. It is narrated by Khudaifa radhiallaho anho that shortly before his death he said to his households to purchase two pieces of cloth for him but it should not be costly. Because if he is a virtuous person, he will get better clothes than those and if he is not a virtuous person, those clothes will be snatched from him. Therefore under no circumstances the shroud should be costly. (Ibn Abi Shaiba, Ibn Abidduniya, Hakim)

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2. Yahia Ibn Rashid radhiallaho anho had made a will not to give costly shroud to him because if he was virtuous in the sight of Allah, he will get much better shroud there from and if he was not virtuous in the sight of Allah the original shroud would be snatched. Similarly he asked to bury in a medium sized grave again for the reason that if he a virtuous person the grave would expand and if he a bad person it would contract. (Ibn Abidduniya)

3. It is stated by Hazrat Ibada radhiallaho anho that at the approach of his death Hazrat Abu Bakr Siddique radhiallaho anho told her daughter, Hazraf Aisha radhiallaho anha that he should be shrouded in his used clothes because if he a virtuous person, he would have a better replacement and if he is a bad person, the original one would be snatched away from him. (Zawaid Zuhd)

8. THE SHROUD IS RETURNED AFTER BURIAL

1. Hazrat Aisha Bint Shiyan radhiallaho anha says that her father who was among the Companions of the Holy Prophet Sal'am willed her that he should not be shrouded in stitched clothes. When he died and the people asked for the stitched clothes she said that the dead had willed for unstitched cloth. On the insistence of the people a washed shirt was given to shroud him. When the funeral had gone the same shirt was discovered within the house and a man was sent for the people and they were asked into the matter. They confirmed that it was the shirt in which the dead was shrouded. (Tabrani)

2. It is narrated by Khalaf Bardani radhiallaho anho that after the death of a pious person he was shrouded in the shroud after cutting to the size. At night the narrator dreamed someone telling that their shroud had been returned as it was insufficient and hence unbecoming of the Pious person. When the store of the shroud was checked the shroud of the dead was seen there lying. (Tarikh Ibn Najar

In those days in the houses a special store was constructed and called as shroud store where the shrouds were kept in advance reserved for the inmates.

9. DISAPPEARANCE OF THE DEAD JUST AFTER BURIAL

1. It is narrated by Muslim Khabdi rahmatullah alaih that Hazrat Taus radhiallaho anho had told his son in advance that when the former was dead the latter should look inside the grave. In case the dead body was not visible lying it would be a good omen and in case it was found there lying it should be taken as an ill-omen. And the son of Hazrat Taus radhiallaho anho stated that when he looked, as willed by his father, into the grave the body had disappeared from there and it was empty. (Abu Naim)

2. It is stated by Hamad Bin Zaid radhiallaho anho that a person, from Taghawa who had looked into the grave of Mandal Bin Ali radhiallaho anho after latter's burial, found the grave empty. (Ibn Abidduniya, Fawaid Ibnul Muqbari)

3. Hazrat Anas radhiallaho anho says that Hazrat Umar Bin Al-Khattab radhiallaho anho constituted contingent and made Alaul Hazramir radhiallaho anho its leader. When they were returning from the front, Hazrami radhiallaho anho died in the way. He was buried at the same spot. After burial when the level had been made-up a person came and said after inquiring the name of the dead that due to the flood the things from under the ground were uprooted hence the body would come out. So when the grave was dug to take out the body to bury in the some other place the dead was not traced and the grave was empty. Again the grave had been levelled-up. Hazrat Anas radhiallaho anho who was also there saw that the space of the grave had expanded and it was filled with the effulgence. (Baihiqi, Dala-il-Nabuwat)

10. EVIDENCES OF REWARD TO VIRTUOUS DEAD PERSONS

1. Abdul Aziz Bin Ubi Rawad radhiallaho anho says that there was a woman who used tell on 'Tasbeeh' twelve thousand times every day. When she died and was being taken for burial her body disappeared in the way. (Fawaid Abul Husain)

2. It is stated by the person of Jarjan that when Kurz Bin Dabra Jarjani rahmatullah alaih died he saw persons in dream that the dead of all the graves were sitting in their graves wearing new clothes. When inquired, they said that they were given new clothes to welcome Kurz who was shortly to arrive. It means that in honour of the virtuous dead person new clothes were given to all the deads in order to welcome him.
(Abu Naim)

3. According to Miskeen Bin Bakeer Ajli rahmatullah alaih when Rawaw Ajli rahmatullah alaih died and people went to his grave the person who had descended into the grave saw that 'Raihan' (a fragrant grass from Paradise) was lying in it. One of the persons took a little of it to his house and it remained fresh for a period of seventeen days. People flocked to that person's house to see "Raihan". In the meanwhile the ruler of the place took it into his possession. But it disappeared there from and no body knew how it was lost.
(Kitab Raqta wal baka, Ibn Abidduniya)

4. Muhammad Bin Makhlad Doodi rahmatullah alaih states that when he went to bury his mother and descended in the grave a crack appeared in the neighbouring grave. He saw a person lying there without any shroud and flower vessel was put on his chest. He and other smelled it and found it more fragrant than the musk. The vessel was put back into its place and the crack was repaired. (Akhraja Alhafiz, Abu Bakr Alkhatee

5. Jafar Siraj rahmatullah alaih has quoted some of his Sheikhs to have stated that a grave in the neighbourhood of Imam Ahmad rahmatullah alaih had opened and people saw that over the chest of the inmate of that grave 'Raihan' was swinging. (Ibnul Jauzi)

6. Ibn Jauzi rahmatullah alaih has stated that in 276-A.H. a rock gave way and seven graves opened side by side. Seven dead persons who were buried there were found in good condition and their shrouds were smelling like Musk. One of the dead persons bore the mark of a wound of sword and his hair were black. But a person who tried to take some of the hair of the dead found it as strong as that of living person.
(Tarikh Ibnul Jauzi)

7. Hazrat Abu Saeed Khudri radhiallaho anho narrates that when Saad Bin Maaz radhiallaho anho's grave was being dug-up the earth of the place smelt like Musk. While Muhammad Bin Sharjeel Bin Husna radhiallaho anho says that a person took a handful of the earth therefrom and took it his home. It was really the Musk. (Ibn Saad)

8. Mugheer Bin Habeeb radhiallaho anho narrates that a person saw a dead in his dream and inquired why there was smell of Musk in his grave. The dead said that it was due to recitation of the Holy Quran and forbearance of thirst during fast. (Ibn Abidduniya)

9. It is narrated by Hazrat Jabir Bin Abdullah radhiallaho anho that during a journey certain person came and embraced Islam at the hand of Holy Prophet Sal'am and soon afterwards slipped from his camel and died. Holy Prophet Sal'am said to the Companions radhiallaho anhum that he saw the man being fed with the fruits of the Gardens of Paradise by the two wives from amongst the Hoors of the Jannah. The man had died hungry. (Ahmad)

10. Hazrat Abu Huraira radhiallaho anho has quoted the

Holy Prophet Sal'am to have said that he saw Jafar Tayyar flying in the air in Paradise with the angels. (Tirmizi, Hakim)

11. Hazrat Ibn Abbas radhiallaho anho has further added in the above Hadith that Humza radhiallaho anho was also seen resting on a throne in the Paradise. (Hakim)

11. THE DEAD BODY IS NOT HURT

1. Hazrat Ibn Umar radhiallaho anho tells his Companions in certain graveyard after seeing a skull that the Earth does not harm the dead body. Harm or facility is meant for the soul only. (Ibn Abidduniya)

2. It is narrated by Hazrat Khalid Bin Maadan radhiallaho anho that during the war of Ajnadain Hazrat Hasham Bin Asim radhiallaho anho fell martyred in a crack which was fatal and the riders could cross to chase only through that way where he was lying and finally defeat the Romans when they crossed the dead body and let it lie where it was. Hazrat Umro Bin Aas radhiallaho anho said that the dead body was handful of earth while soul had left it and all the riders crossed the body and finally defeated the Romans. (Ibn Saad)

12. HIGHEST REGARD FOR THE BLOOD OF MARTYR

1. Yazeed Bin Shajra radhiallaho anho says that the very first drop of the blood of the martyr blots out all his sins and two wives from amongst the Hoors of Paradise descend and clean his face and clothe him in the finest robes of Paradise. (Tabrani, Bazaz, Baihiqi)

2. Hazrat Ibn Umar radhiallaho anho states that a villager Muslim took part in certain expedition with the Holy Prophet Sal'am and attained marytrdom. Holy Prophet Sal'am sat at the side of his head looking at the body. In the meanwhile he suddenly turned his face to other direction and told the Companions its reason that one of the wives from amongst the Hoors

of the Paradise had descended and was sitting by his head. (Baihiqi)

3. Hazrat Qasim Bin Usman radhiallaho anho states that when he was going round the Holy Kaba he heard a man saying : "Allah Thou hast fulfilled the desire of others but my desire remains unfulfilled." When inquired, he said that he was one out of the seven captives, who attained martyrdom, but his desire for the same had remained unfulfilled. The man was not martyred because certain persons from amongst the enemy took him as gift. He further told that all of the six captives were taken out and martyred one after another and he saw each time a Hoor descending from the door of Heaven. But when the enemy spared him as stated above the Seventh Hoor of the Paradise waiting at her door of the Heaven was heard by him saying :

اَیُّ شَیْءٍ فَاتِكَ یَا مَحْرُوْمُ

"O' unfortunate what flaw you had that deprived you. After that the door of Heaven was closed."

Qasim Bin Usman radhiallaho anho says that in his view the man was much better placed than his six friends because he actually saw all this and was fortunate enough to live and enjoy opportunity to do more actions. (Baihiqi, Shaabul Iman)

13. DEAD RESPONDS SALUTATION

1. It is narrated by Hazrat Abu Huraira radhiallaho anho that as some one passes by the grave of a person whom he knows well and salutes him, he responds and recognizes him. If the passer does know the dead, he just responds. (Baihiqi Shaabul Iman)

2. Hazrat Aisha radhiallaho anha quotes the Holy Prophet Sal'am to have said that whenever a believer goes to the grave of the fellow believer and salutes the dead recognizes him and responds to the salutation. (Ibn Abidduniya)

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that Abu Zareen radhiallaho anho inquire of the Holy Prophet Sal'am whether the dead persons hear and he replies that they are not capable of giving a reply. He further asks Abu Zareen radhiallaho anho if he has not come across that his salutation is responded by the angels. (Aqeeli)

The above Traditions contend that the dead persons respond to the salutation while the last one says that they are not capable of responding but the two contentions are not contradictory. It means that the dead ones respond to the salutation but not in such a manner as living ones may hear it.

14. WOMAN CAN PUT OFF VEIL AT FATHER'S AND HUSBAND'S GRAVES

Hazrat Aisha radhiallaho anha says that when she entered her house she put off her veil saying that there were her father and her husband i.e. Hazrat Abu Bakr Siddque radhiallaho anho and the Holy Prophet Sal'am who are buried in her Hujra. When Hazrat Umar radhiallaho anho was buried there she gave-up putting-off her veil because she observed publish in the presence of Hazrat Umar. (Ahmad, Hakim)

15. SALUTATION TO MARTYRS

1. Hazrat Ibn Umar radhiallaho anho says that Holy Prophet Sal'am stayed at the grave of Martyr Masab Bin Umair radhiallaho anho while returning from Uhad. He tells the Companions that the martyrs are alive and they respond to the Salutations and they will continue to enjoy this privilege till the Day of Judgment. (Ausat, Tabrani)

2. Ataf Bin Khalid radhiallaho anho narrates that his aunt went to the grave of Hazrat Humza radhiallaho anho and when she saluted him the latter responded. She heard the voice and recognized it. (Baihiqi, Ibn Abidduniya)

3. Abdul Ala has quoted his father to have said that the Holy

Prophet Sal'am returning from Uhad paid visit to the graves of martyrs and said to Allah : 'Thy servant and Thy Apostle testifies that the martyrs will go on responding to the salutation till the Day of Judgment.' (Ibn Abidduniya)

16. VISITING FRIEND'S GRAVE ON FRIDAY

1. It is narrated by the Holy Prophet Sal'am that the person whom dead loved while alive, if visits his grave he is much pleased. (Arbain-ul-Tayyaba)

2. Muhammad Bin Wasey radhiallaho anho says : It is conveyed to him that the dead persons recognize those who visit their graves on Fridays or Thursdays. (Ibn Abidduniya)

3. Zehak radhiallaho anho says : If a person visits the grave before sunrise on Saturday, the dead of the grave is informed of his visit. Someone inquired about its reason. He replied that Saturday morning is, next to Friday hence it shares the virtues of Friday. (Ibn Abidduniya, Baihiqi)

17. TWO CLASSES OF THE SOULS

Hafiz Ibn Qayyam rahmatullah alaih has said that there are two classes of the souls after death. The first is that which is under tribulations and the second which is under the Mercy and Blessings of the Almighty. The former are damned so much to their tribulations that they cannot go, meet or visit any body. And those who are under the Mercy and Blessing of the Almighty are free to move about in company of blessed ones. Holy Prophet Sal'am is the Highest Companion of the souls of the virtuous ones. As Allah has said :

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ الْاٰيَةَ

"Whoever submits to the obedience of Allah and the Prophet will be in company of those whom Allah has rewarded—They are none but Prophets." (Kashfur Rahman)

18. OBSERVATIONS BY CERTAIN PIOUS PERSONS

1. Suhaili rahmatullah alaih has narrated that certain Pious Persons were digging any site of the Uhad which opened a crack into a grave. They saw through it that a person was sitting upon a throne and reading the Holy Quran opened before him. There was an orchard before him. Since the site was that of Uhad and the inmate of the grave bore a mark of wound on his cheeck hence it was evident that it was the grave of a martyr.

2. Certain Virtuous Persons have narrated that they dug up the grave of a pious person and levelled it a after the burial when the neighbouring grave's brick slipped. They saw an old man wearing quite new clothes, reading the Holy Quran which was printed in gold. He inquired if the Day of Judgment had come. When the answer was in the negative he asked to patch up the grave and it was done accordingly. (Razul Riahain)

3. It is narrated by Hazrat Imam Yafai rahmatullah alaih that a grave digger while digging a grave saw a person sitting upon a throne inside it and had a copy of Holy Quran in his hand which he was reading. There was a brook beneath it. The grave digger had fainted and regained Consciousness on the third day. (Razul Riahain)

4. Imam Yafai rahmatullah alaih has quoted Sheikh Najmuddin Asbahani rahmatullah alaih to have said that the latter accompanied the funeral of a person. The preacher of Kalimah Tayyaba preached it by the dead when the dead was heard saying 'don't you wonder at the person who preaches the Kalimah to a living one." (Razul Riahain)

5. Abul Mugheera rahmatullah alaih says that he saw none so virtuous as Mauni Ibn Imran rahmatullah alaih when the latter had died and was laid in his grave and Kalimah Tayyaba was preached he uttered the words—'Lailaha illallaho'. (Ibn Rajab)

6. Imam Yafai rahmatullah alaih quotes Muhib Tabri rahmatullah alaih to have said that the latter went to the grave-yard of Zubaid with Sheikh Ismail Hazrami. There he told Muhib Tabri that the dead of a particular grave spoke of his being recruited to Paradise. (Razul Riahain)

7. Imam Yafai rahmatullah alaih narrates that when Sheikh Ismail rahmatullah alaih passed by a grave yard first he wept in utter sadness then he laughed. When inquired, he said that he wept when saw the tribulation of the inmates of the grave yard. He prayed to Allah to forgive them. When the prayer was granted a dead spoke that he was also in the graveyard and might be included among those who were forgiven. This made him laugh. (Razul Riahain)

8. Sheikh Abdul Ghaffar rahmatullah alaih quotes Qazi Bahauddin rahmatullah alaih to have said that he was travelling with Sheikh Moinuddin Jibrail rahmatullah alaih when the latter expired before entering the city of Cairo. The guard of the gate did not allow the entry of the dead body into the city. But at that moment the dead Sheikh Moinuddin Jibrail raised his finger and pointed to the guard to let them enter. He allowed. (Waheed)

9. Sheikh Abdul Ghaffar rahmatullah alaih narrates that a Religious Scholar told him about a woman with whom someone wanted sexual intercourse by some grave. The woman told the man that at that place he should never commit such a thing because previously when he had committed the crime, the grave had broken-up and the dead had asked them to feel ashamed of Allah at least. (Waheed)

10. Sheikh Abdul Ghaffar rahmatullah alaih quotes Zain Uddin Boosti rahmatullah alaih to have stated that Abdur Rahman Tawairi rahmatullah alaih was reciting Holy Quran when Europeans captured Mansura and he was martyred when he had finished the following Ayat ·

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ط

"And to those who are slain in the path of Allah, the addressees should not be regarded as dead. They are alive and are nearer to Allah and receive their sustenance.

(Kashfur Rahman)

Afterwards an invader came. Piercing a sharpedged weapon into his body, he said 'O' the religious leader of Muslim, were not your words that your Sustainer has told about your receiving sustenance after death. Where is that sustenance." Hearing it the martyred Faqeeh raised his head and told "By the Fosterer of Kaba the martyr is alive." He repeated these words many times. The invader got down from the back of the horse, kissed the face and ordered his slave to take his body with full honour to the city with him. (Waheed)

11. Sheikh Abu Saeed Khiraz rahmatullah alaih narrates that a young man was found dead in the area of Bab Bani Shaiba' in Mecca. But when he looked towards him, the dead smilingly told, "O' Abu Saeed you do not know that your friends are alive. Although they have died but they move from one place to the other. (Risala Qasheeri)

12. Qasheeri rahmatullah alaih has quoted Sheikh Abu Ali Razbari rahmatullah alaih that the latter laid a Pious man in the grave and loosened the tie to lay his head upon the earth. All of a sudden the dead opened his eyes and addressed him asking if he was taking him to be so pitiable while the dearest target he yearned was before him. Sheikh was stunned to see this and asked if he was revived. He said that he was alive and all the dear ones of Allah are alive. And he would recommend Sheikh on the Day of Judgment. (Risala Qasheeri)

13. Qasheeri rahmatullah alaih quotes certain Righteous Persons who were shroud-thieves in their early career. One of

them had accompanied the funeral of a woman and joined the Funeral Prayer. When he broke into her grave to remove the shroud the woman spoke "Subhanallah' ! one forgiven man is stealing the shroud of a forgiven woman". The man inquired how he was the forgiven one. The woman said that Allah has forgiven her and all those who were in the funeral prayer including that man. It made him seek Allah's forgiveness and he was included in the group of righteous ones. In order to give a moral to other he himself used to describe the facts.

(Risala Qasheeri)

14. Hazrat Qasheeri rahmatullah alaih narrates that Ibrahim Bin Shaiban rahmatullah alaih was travelling with a young man who expired in the way. When he was giving bath to the dead body, being upset, started it from the left hand. The dead drew back his left hand and stretched the right one.

(Risala Qashria)

15. Hazrat Abu Yaqoob Susi rahmatullah alaih narrates that one of his disciples Mureed died and he gave him the bath. When he started the dead held his hand and he said that the person was not dead but had shifted or was transferred from one place to the other. When he finished the sentence the dead loosened the grip. (Qasheeri)

16. There was yet another disciple of Abu Yaqoob. He came to inform Sheikh that he would die at the time of Zuhr next day and for his burial etc. he gave some money to him. The next day he came went round the Kaba and expired at the given time. When he was laid in the grave by the Sheikh he opened his eyes and the Sheikh inquired if he had revived. He said that he was alive and all the beloved of Allah are alive.

(Qasheeri)

17. Hazrat Qasbeeri rahmatullah alaih quotes Abu Ali Wifaq rahmatullah alaih to have said that Abu Umro Baikundi, while passing by a lane, rescued a youth whom people were

removing from his place. After few days Abu Umro went to the mother of the youth and came to know about his death. The woman told him that when she was returing after praying at his grave the voice from the grave came. 'Mother, now go, I have met a very kind Fosterer.' (Qasheeri)

18. Hazrat Abu Muhammad Bin Najjar rahmatullah alaih says that once he was giving bath to a dead person who opened his eyes and holding up his hand said—"O Abu Muhammad, get yourself prepared for the death." (Tarikhul Najjar)

19. Hazrat Umar radhiallaho anho one day passed by the grave yard of Baqih and said.

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ

"Salutation to thee O' the inmates of the graves."

"and hear the news of our world. Your widows have remarried and your wealth has been distributed." When the words of Hazrat Umar radhiallaho anho were over an unseen fellow replied, "The news of the Hereafter is that we have got whatever we sent ahead of us and whatever we had done for the sake of Allah has been rewarded. Whatever had been left behind constitutes our loss."

(Kitabal Qabur, Ibn Abidduniya)

20. Hazrat Saeed Bin Musayyab rahmatullah alaih narrates that he accompanied Hazrat Ali Karrmullah Wajhahu to the graveyard of Madina. After his salutations, he asked the inmates of the graveyard whether they would like to hear or tell the news. A voice was heard asking him to say what happened after them. Hazrat Ali said that their widows married, their wealth was distributed, their houses were inhabitated by their enemies. Hearing this a dead began to say that their shrouds had been torn, hair had fallen and scattered, skins worn off to

pieces eyes had washed off to their cheeks and puss was flowing out of their nostrils. And they had got whatever they had sent ahead and had lost whatever they had left behind. But it was their action to which they will really be indebted.

(Tarikh Neshapuri, Tarikh Damascus)

21. Hazrat Yunus Ibn Abil Mughrat rahmatullah alaih says that after digging up a grave the grave-digger sat inside the grave and finding a whole through the neighbouring grave he looked into it. An old man was sitting there, with his beard died quite fresh and his grave was as vast as human sight.

(Ibn Abidduniya)

22. Waqdi rahmatullah alaih states that Holy Prophet Sal'am used to go to the graves of the martyrs of Uhad once a year and when he approached the graves he used to say loudly :

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

"Be peace upon you because you observed patience. The last abode is fine after all."

After him the caliphs maintained it. Hazrat Fatima Khizaia radhiallaho anha states that she with her sister went to the graveyard and near the grave of Hazrat Humza radhiallaho anho saluted and he responded. (Baihiqi)

It is also narrated that Hazrat Hashin Bin Umri rahmatullah alaih accompanied his father to visit the graves of the martyrs and his father at the approach of the site said :

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

"Be peace upon you because you have observed patience. The last abode is fine after all."

The reply came from three graves one after the other.

(Baihiqi)

8. WONDERS ABOUT BODIES & GRAVES OF MARTYRS

1. Hazrat Minhal Bin Umro radhiallaho anho states that he saw the head of Hazrat Imam Husain radhiallaho anho being taken out after his Martyrdom. A man was leading the procession and reciting Surah Kahf. When he reached the Ayat:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ الرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

"Dost thou know that Kahf and Raqeem are among our amazing symbols" (Kashfur Rahman)

the voice from the head of Hazrat Imam Husain radhiallaho anho came out saying:

أَعْجَبُ مِنْ أَصْحَابِ الْكَهْفِ قَتْلِي وَحَمْلِي

"My martyrdom and my head being taken away is even more amazing than 'Ashabe Kaif'." (Tarikh Ibn Asakir)

2. Hazrat Wahid Bin Ziyad rahmatullah alaih narrates that one of his Companions was found missing during a 'Jihad' and his body was discovered later in an isolated place and some girls were playing royal music near his head. When the search party reached the body, the girls disappeared altogether.
(Ibn Abidduniya)

3 Hazrat Imam Hadees Ahmad Bin Nasr Khizai rahmatullah alaih was slained by Khalifa Wasiq and the dead body was hanged in Baghdad. The caliph had deputed a guard to on that hanging dead body to turn the face whenever it turned Kaba with the point of dagger. The guard stated that the head of the dead turned towards Kaba and recited Surah Yaseen.

أَمْ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

"Do they think that they will be forgiven on just saying 'we believe' and they will not be tested." (Tarikh Zahbi)

Khalifa wanted Imam Hadees to declare that Holy Quran was the creation and not a revelation which he had declined.

1. DEAD LAMENT THEIR INABILITY OF ACTION

1. Hazrat Ibn Meena rahmatullah alaih went to a graveyard and after two rakat of salat, rested near a grave. He was awake when he heard a voice from the grave. 'You act but do not know and we know but cannot act. If the two rakaat are available to me it will be better than the world and all its belongings. (Ibn Abidduniya, Baihaqi)

2. According to Hazrat Auzai rahmatullah alaih Maisra Bin Jalees rahmatullah alaih passed by a grave yard and after saluting the dead ones said, Allah, be kind to us all and forgive us both." Then a voice from the grave came, "The people of the world, be pleased because you perform Haj four time a month." When Maisra inquired about Haj, it was said that Friday Prayer is equal to performance of Haj. Maisra inquired which of the actions was found better, the dead replied 'Seeking Allah's Forgiveness'. (Ibn Asakir)

2. MARTYRS ACCOMPANIED FUNERAL OF UMAR BIN ABDUL AZIZ

Hazrat Umair Bin Hibban Salmi rahmatullah alaih narrates that he and his eight Companions were taken prisoner by the King of Rome during the regime of Banu Umayya. They were presented to the King who ordered execution of the eight and spared him at the instance of the christian Bishop. He was taken to his house and was tempted to marry his beautiful daughter provided he becomes a christian. He refused it and the girl told him to go his home and told him the way. He was just in the way when he saw the eight Companions coming on the backs of Horses They told him that they were ordered to be present on

the occasion of the Funeral of Hazrat Umar Bin Abdul Aziz radhiallaho anho. One of them got him seated beside him and threw him near his horse. (Ibn Asakir)

3. MARTYRS ATTENDED NIKAH CEREMONY OF THEIR BROTHER

There is an episode about the martyrs, in Syria. There were three brothers who fought in the path of Allah. They were once captured by the King of Rome and two of them were put to death in the boiling oil. The third was spared at the instance of a non-believer who convinced the King that his beautiful daughter would make him abandon Islam and fight against christianity and took him to his home. The youth could not be converted and the girl was very much impressed by him. He used to keep fast through out day and remained busy in adoration of Allah for the whole night. The girl was so convinced by him that both escaped. While they were in the way the two martyr brothers came and told them that they were thrown into the hot oil vessel but felt no pain and were in the Highest Paradise. They were sent to get him married and Nikah ceremony was conducted by them somewhere in the way. The married pair succeeded in reaching Syria and settled there. This episode is very famous in Syria among the common people. (Ayunul Hikayat)

4. THE DEAD REPORTED THE DEATH OF A PERSON

It is narrated by Hazrat Abu Muti Muavia Bin Yahya that a resident of Hamas came out of his house for fajr mistakenly at a very early hour. He saw certain riders who were talking to one another. One of them said that he was coming after attending the funeral of Hadeel Khalid Bin Madaan. The other wondered that he did not know. The man after fajr told his friends about it in the morning. The news of the death reached then through a messenger in the after noon. (Ibn Asakir)

5. THE DEAD SPEAK

1. It is narrated by Hazrat Saad Bin Hashim Salmi rahmatullah alaih that in their clan there was a marriage in which all sorts of merry making, music etc. were going on. A voice was heard all of a sudden from the graveyard. The dead was reciting the following verse :

'O' the damned in the lavishes of the world, death will put to an end to all this' :

"We have seen a lot of people happy with the pleasures of the world but they were separated from their household and laid to rest in loneliness.

It is stated that after a few days the newly married youth had died. (Ibn Abidduniya)

2. Hazrat Saleh Murri rahmatullah alaih narrates that he went to a graveyard in the extreme Summer and saw that the graves had become rotten. He told 'Subhanallah "O deads who will reunite your souls and bodies and revive you. When in course of time you have become so rotten who will raise you on the Day of Judgment." Instantly from one of the graves the voice came, O' Saleh !

وَمِنْ اٰيٰتِهٖٓ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْاَرْضِ اِذَآ اَنْتُمْ تَخْرُجُوْنَ

"And it is out of his Attributes that Heavens and Earth stand by His Order—And when He will call you from the Earth you will come out the Earth yourself."

Saleh says that due to fear of the voice he fell flat on his face. (Ibn Abidduniya)

3. Hazrat Sabit Banani rahmatullah alaih went to the graveyard once which provoked certain thoughts in him. All of

a sudden an invisible person's voice said, "the many of the deads which look in peace apparently are in gloom and restlessness."
(Ibn Abidduniva)

4. Hazrat Basheer Bin Mansur rahmatullah alaih quotes Ata Arzaq rahmatullah alaih to have said that while going to graveyard the heart should be filled with the ideas of death. The latter said that once he went to the graveyard and his ideas scattered. He heard a voice saying, "Be cautious ! you have come to the people some of whom are rewarded and some are undergoing the tribulation of grave.

5. It is narrated by Hazrat Mussab rahmatullah alaih that two brothers who lived in their neighbourhood loved each other too much. While the elder one was on tour the younger died and it grieved him very much. When he came back he used to visit the grave of the younger brother continuously for seven months. One day he heard the voice from a grave which said;

يَا أَيُّهَا الْبَاكِي عَلَىٰ غَيْرِهِ ... نَفْسَكَ إِبْكِهَا وَلَا تَبْكِهِ
إِنَّ الَّذِي تَبْكِي عَلَىٰ أَثَرِهِ ... يُوشِكُ أَنْ تَسْلُكَ فِي سِلْكِهِ

'You are weeping for others when you should weep on thyself. You are to go to the path of your brother very shortly".

when he returned home, fell seriously ill and died within three days.
(Ibn Abidduniya)

6. A person was going with his father and the latter died in the way. The son buried him in Doom. When again he passed by that place at night in course of his journey he did not stop. Suddenly, a voice was heard saying, "You are passing by Doom carelessly while you must talk to certain people who are inhabiting the place."
(Ayunul Hikayat)

7. Hazrat Salma radhiallaho anha says that Khalid Bin Madaan used to tell on Tasbeeh 40 thousand times a day. When he died he began to tell on 'Tasbeeh' when put to bath.

8. Hazrat Abu Abdullah Bin Jila says that when his father expired and was put for bath, he was smiling in such a manner as if he was alive. Then grew doubt about his demise. Even the Physician could not come to any conclusion and finally Fazul Bin Hasan rahmatullah alaih who was a ranking Pious person gave him bath led his funeral prayer and then he was buried.
(Ibn Asakir)

9. Hazrat Saeed Bin Musayyab rahmatullah alaih narrates that during the era of Hazrat Usman radhiallaho anho Hazrat Zaid Bin Kharja died-when his body was covered with the cloth, some thing sounded within his chest and he began to speak, "I state Allah's praise. Abubakar radhiallaho anho was truthful and honest person who was weak in his personal matters but very brave and bold in issuing orders to enforce Allah's command. Hazrat Umar radhillaho anho was very strict in matters related to Allah's orders and never allowed stronger to overcome the weaker. Hazrat Usman was also truthful but was very kind hearted and pardoned the people. Four years of his caliphate passed peacefully. Then two years followed of treason and rebellion culminating into murders etc." These words were coming out of his mouth and every body heard it.
(Baihiqi, Dalaiul Nabuwat)

10. Hazrat Abdullah Bin Ubaidullah Ansari rahmatullah alaih narrates that one of the victims of Musailma Kazzab was Sabit Bin Qais Shasmas radhiallaho anho who after his martyrdom spoke as usual. He said, "Muhammad Sal'am is the true Prophet of Allah, Abu Bakar Siddique radhiallaho anho is truthful person, Umar radhiallaho anho is a martyr, Usman radhiallaho anho is Ameen and kind hearted."
(Ibn Asakir, Baihiqi)

11. It is narrated by Hazrat Abdullah that during the war of Safeen or Jamal martyrs were being located. One Ansari spoke after his martydom "Muhammad Sal'am is Allah's

Prophet. Abu Bakr radhiallaho anho is truthful, Hazrat Umar radhiallaho anho is a martyr, Usman radhiallaho anho is Kind hearted". Saying this much he kept quiet.

Safeen and Jamal wars were fought between the Muslims themselves. On one side was Hazrat Ali and his supporters and on the other side were Hazrat Muaviya and his supporters and large number of persons were martyred.

6. THE MARTYR RESCUED THE COMPANION

Hazrat Abu Abdullah Shami rahmatullah alaih narrates that during Jihad against Romans one of his Companions was martyred and he was left alone in an isolated place. First he tried to run away and reach his Companion but suddenly his mind changed and he combated the enemy. Being weaker he was subdued by the Roman and the latter was just going to kill him when his martyred Companion appeared and rescued him and fought jointly to kill the enemy. After it the martyred walked with him to a considerable distance and again lay himself in the position he was martyred.

When he joined other Companions he told them what had happened. (Ibn Abidduniya)

7. THE MARTYR SPEAKS AFTER GETTING BEHEADED

1. It is narrated by Hazrat Abdur Rahman Bin Zaid Bin Aslam radhiallaho anho that during the days of 'Jihad' against the Romans once King of Rome asked Muslim Prisoners to convert to christianity. When they refused he ordered them to be beheaded. The head of one of them was totally severed and fell into the river and addressing to the murderer it recited :

يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِيْ إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِيْ فِيْ عِبَادِيْ وَادْخُلِيْ جَنَّتِيْ -

"O, Souls blessed with peace, move so gracefully toward your Fosterer as you are pleased with Him and He, with you. Then you join My chosen men enter My Paradise."

2. Saeed Ami radhiallaho anho narrates about the contingent of the 'Ghazis' the Survivors of the Holy War in voyage where suddenly, a youth came and insisted on accompanying them while he was actually dying. When a combat with the enemy took place that dying youth gave the best performance of all warriors and got martyred. When his head was cut off the body, addressing the Companions at the ship his head recited :

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْأَرْضِ
وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ

"This abode of the Hereafter, the Paradise is specially meant for those who neither want to become lofty in the world nor want create fuss. At length only those are better placed who are austere."

After reciting it the head dived and disappeared.
(Ibn Abidduniya)

8. THE DEAD SPEAKS TO IBRAHIM ADHAM

Ibrahim Bin Adham rahmatullah alaih told Hazrat Abu Yusuf Ghasuni rahmatullah alaih that while he was in the graveyard a grave cracked open and the dead came out. He was an aged man and his beard was dyed. The dead addressed him and asked him to inquire what he pleased because he was revived by the Almighty for that very specific purpose. Ibrahim Adham asked about the treatment accorded to him by Almighty. The dead said that he had met Allah with a record of evil actions. But He granted His Forgiveness to him on three accounts. First, because he loved the person whom Allah loved. Second, at the time of meeting Allah, not a single drop of wine was in his stomach. Third, Allah feels shy of imposing tribulations on an aged and

hair-dyed person. Saying so much the dead re-entered his grave and it assumed the original form. (Karamatul Aulia)

9. MARTYR PAYS VISIT TO HIS PARENTS

Hazrat Abdul Aziz Bin Abdullah Ibn Abi Salma says that in Syira there lived a farmer whose son had attained martyrdom. After some time when husband and wife were busy in their farming work their martyred son visited them. They asked if he was not martyred. The son said he was a martyr and was sent to attend funeral of Hazrat Umar Bin Abdul Aziz radhiallaho anho and had obtained special permission to visit them. Later it was confirmed that Umar Bin Abdul Aziz had died at that hour.
(Mahamali fi Amalia)

Son-in-law of Maulana Mohd. Ishaque rahmatullah alaih Maulana Abdul Qayyum rahmatullah alaih said that a youth was martyred with Maulana Mohd. Ismail in Balakot. The mother of the martyr was very sad and she wept for her son. One night, suddenly an effulgence descended towards her and a rider appeared who said that he was Tawakkul, her martyred son, and asked her not to weep because it brought torture to martyr. Saying this much he took leave of her and rode away : (Tayalfarasikh)

10. EPISODES ABOUT VISITS TO THE GRAVES

1. One of the family members of Hazrat Asim Hajdani rahmatullah alaih saw him in his dream after many years of his death. On his inquiry, Asim rahmatullah alaih said that he was in a garden of the Paradise with other Companions and they assembled at the place of Bakr Bin Abdullah Mazani on every Friday evening and asked one another's welfare. They learnt about visitors to their grave from Thursday evening to the pre-dawn of Saturday due to virtue of Friday. He further said on inquiry that their bodies had rotten and their souls assembled. (Ibn Abidduniya, Baihiqi)

2. It is narrated by Hazrat Bashar Bin Mansur rahmatullah alaih that a person used to go to the grave yard and at its entrance prayed the following every evening :

آنَسَ اللهُ وَحْشَتَكُمْ وَرَحِمَ اللهُ غُرْبَتَكُمْ وَ تَجَاوَزَ اللهُ مِنْ سَيِّئَاتِكُمْ وَقَبِلَ اللهُ حَسَنَاتِكُمْ

"May Allah change your Wilderness into serenity, bestow His Mercy on your loneliness, overlook your sins and accept your virtues."

Once he could not go to the grave yard while asleep in his house a group of dead persons came to him and on his inquiry, they said that they had become accustomed to listening to the prayer and they had insisted him for they had missed it that evening. The man promised to do it daily and did so till the day he died. (Baihiqi, Ibn Abidduniya)

3. Hazrat Abu Tayah rahmatullah alaih narrates that Mutrif rahmatullah alaih lived out of the city. Once he was riding on his horse and sleep overwhelmed him near the graveyard. He saw in his dream that the inmates of the graves were sitting on their respective graves and seeing him they whispered 'It is Mutrif and visits them every Friday. 'Mutrif rahmatullah alaih asked if they knew Friday. They replied that they knew even what the birds recite on Friday. They recite :

سَلَامٌ عَلَيْكُمْ يَوْمٌ صَالِحٌ

"Be peace on thee, it is a good day."
(Ibn Abidduniya, Baihiqi)

4. Fazal Bin Mufiq, the cousin of Hazrat Sufian Bin Ainia rahmatullah alaih used to visit his father's grave every day. For some days he did not go and saw his father in his dream asking about his absence. He said that he himself and the neighbouring dead ones felt comfort at his visit and prayer. When asked the dead said that he was informed of the visitors.
(Ibn Abidduniya, Baihiqi)

5. Hazrat Abuddarda Hashim Bin Muhammad rahmatullah alaih says that a learned person told him about going to his father's grave daily and stopping after a long time thinking that the body would have gone rotten by then and it was of no use then to go there. The person dreamed his father complaining against the matter. He said that thinking that his body had become rotten, he had discontinued. The dead said. When the man goes there, the neighbouring dead ones give him the news and when he returns therefrom, he sees him till he is lost in the lanes of Kufa." (Baihiqi)

6. Hazrat Usman Bin Sauda radhiallaho anho narrates that his mother Sauda radhiallaho anha was a very pious and virtuous woman. He used to go to her grave on Fridays. Once he saw her in his dream and when inquired she said that she had the bedding of 'Raihan' and used silken pillow. She asked her son to visit her grave regularly because when he started from his house the neighbouring dead bodies gave the tiding and she and all other dead persons in her neighbourhood were glad to see him at their place. She said that his visit gave delight to her as well as the other dead persons. (Ibn Abidduniya, Baihiqi)

7. Hazrat Abdul Wahid Bin Abdur Rahman Susi rahmatullah alaih stated that his grand mother told his mother in dream to sit for a while on her grave when she paid visit so that she could see her and then she should pray at her grave. It would make Allah's Mercy come between them and relieve her of the painful memory for her. (Baihiqi)

8. Hazrat Qastanteen Bin Abdullah Rumi rahmatullah alaih says that Asad Bin Musa saw a friend of him in his dream complaining that he did not come to his grave while went to the grave of certain other friend and prayed for him. When asked how he saw it. The dead said that it was just like the water of a glass which was transparent and they saw their visitors.
(Ibn Rajab)

11. SHAH ABDUR RAHEEM AND CONDITIONS OF INTERREGNUM

1. It is said by Hazrat Shah Waliullah Muhaddis Dehlavi rahmatullah alaih that his father, Shah Abdur Raheem rahmatullah alaih once dreamt Sheikh Naseeruddin Chiragh Dehlavi rahmatullah alaih getting ready for Salat after performing ablution. When inquired about the matter, he said that ablution and Salat were not his obligation (being dead) but he derived pleasure out of it as he did during his lifetime. After the Salat, souls gathered and an assembly was held. Sheikh asked him to sit in the assembly and said that it was quite different from others. He sat in the assembly and found them thrilling.
(Anfasul Arifeen)

2. It is said by Hazrat Shah Waliullah rahmatullah alaih that his father (Shah Abdur Raheem) was returning from the class of Mirza Muhammad Zahid Hardi rahmatullah alaih and began to recite the verses of Hazrat Saadi rahmatullah alaih. Perchance he forgot a line which a person told him. When he was asked to tell his name he said that he was the person whom people called Saadi'. (Anfasul Arifeen)

3. Hazrat Shah Abdur Raheem rahmatullah alaih says once he was extolling and reached a very neat and clean graveyard and stayed there for sometime. An idea struck his mind that there was none to remember Allah but he in that place. The next moment he saw an old hench backed man who was reciting verses in Punjabi language and his sweet voice deeply influenced him. He began to run after the man but as much as he ran after him the man remained away from him. Then the man said that he had the idea that there was none to remember Allah in that place. Hazrat Shah Abdur Raheem rahmatullah alaih replied that he meant that there was no other living person. But the man said that the latest specification was the second thought. And he disappeared. (Anfasul Arifeen)

4. Hazrat Shah Abdur Raheem rahmatullah alaih states that once he went to the tomb of Khwaja Qutbuddin rahmatullah alaih and sat a little away from the grave. An idea struck to his mind that he should not come to such a holy place because he had many weaknesses. Suddenly the soul of Hazrat Khwaja Qutbuddin appeared and asked him to come forward. Then he saw four angels descending, bearing a throne on which Khwaja Naqshbandi rahmatullah alaih was sitting. Both the Piousper, sons talked together which was not heard by him. After the throne flew up Khwaja Qutbuddin asked him to move forward. He continued to ask him to move forward till he reached him.

Then the latter asked his opinion about the verse (poetry) He said, "It is such a Composition that if it conveys good sense it is good and if conveys bad sense then it is bad". Then it was asked what was his opinion about the 'sweet voice'. He replied, it is Allah's Grace for one whom He is pleased to grant. Then it was asked, How is it if the two are combined in one. He replied :

نُوْرٌ عَلٰى نُوْرٍ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ

"Indeed, it is an addition to the light and elegance, Allah leads to this Divine Light whom He wishes.

Khwaja Qutbuddin praised him all the three times and said that it was what he did actually—viz., good poetry recited in a sweet voice. When he asked why he did not mention it in presence of Khwaja Naqshbandi. What Khwaja Qutbuddin replied was not exactly remembered by him but it might be either of the two according to his memory. That he did not mention it due to the regards to Khwaja Naqshbandi or that delibrately he did not mention it. (Anfasul Arifeen)

5. Hazrat Shah Abdur Raheem rahmatullah alaih states that he went to the grave of Khwaja Qutbuddin rahmatullah alaih again and his soul appeared and gave him the tiding that he would have a son whom he should name as Qutbuddin

Ahmad. Since her wife had grown old age he thought that by the word son Khwaja Qutbuddin rahmatullah alaih meant the grand son. But the very moment the soul corrected him saying that it was meant son as stated and not grandson as being thought. After a long time had passed, Shah Abdur Raheem rahmatullah alaih re-married and got the son, Waliullah. The Second name of Waliullah was Qutbuddin Ahmad first he did not remember the instruction of Hazrat Qutbuddin rahmatullah alaih. But later he did and named him according to his instructions. But he is still known by his first name.

6. Hazrat Shah Abdur Raheem rahmatullah alaih states that his father Shah Wajeehuddin rahmatullah alaih used to appear to him from time to time after his martyrdom. Once in the noon he was asleep when he saw his father who asked to take him to his grand daughter Kareema the niece of Shah Abdur Raheem who was seriously ill and certain women were sitting near the patient who observed 'pardah' in the presence of Shah Wajeehuddin. Shah Abdur Raheem took his father, curtaining those women, the soul of Shah Wajeehuddin rahmatullah alaih was visible to Shah Abdur Raheem and the patient, Karimah. The soul told Karimah by Fajr she would perfectly be cured and disappeared. The girl expired exactly at that hour next day.
(Anfasul Arifeen)

7. Shah Abdur Raheem rahmatullah alaih states that he was sitting near Tughlaqabad watching the belongings of a caravan under the hegemony of Sheikh Ba-yazeed Allaho rahmatullah alaih when the latter had intended to go for Haj Baitullah Sharif. To mark the occasion he began to recite the Holy Quran. There was a grave yard nearby. One of the dead bodies requested for more recitation He repeated his request several times. After a little while, he saw his elder brother awake from sleep and he asked him to recite Holy Quran. So he did recite more Surahs. It pleased the dead one so much that it reflected from his face. The dead expressed his gratitude for the recitation and said that Allah's Favour descended to him for

the reason that he intended to refrain himself from such things as would stop in remembering Allah and His Obedience.

It was also disclosed that the elder brother of Shah Abdur Raheem rahmatullah alaih had asked for recitation of the Quran at the instance of the same dead who had repeatedly requested him for the same. (Anfasul Arifeen)

12. MARTYRDOM OF SHAH WAJEEH UDDIN

It is narrated by Shah Abdur Raheem rahmatullah alaih that his father was once performing Tahajjud Salat and had such a long Prostration that he considered him to have expired. And when Shah Wajeehuddin rose from it, he said that he saw the grades of the martyrs in prostration as well as his option to attain martyrdom which was pointed in the south. Those days Shivaji used to disgrace Islamic manners. So Shah Wajeeh Uddin rahmatullah alaih left for Deccan (the South). When he reached Burhanpur he was indicated that the place of his martyrdom had been left behind. In the meanwhile he met certain merchants who were righteous persons bound for North India and Shah Wajeehuddin rahmatullah alaih also accompanied them. In the way they met an old man who desired to go to Delhi with their help. Shah Wajeehuddin suggested him to collect three pice per day from every one of his Companions so that he could reach there. The man was an informer of the Kafers. When this group was just two or three miles away from River Narba at the instance of the informer a strong band of out laws arrived there while Shah Wajeehuddin and his Companions were reciting Holy Quran. Three persons first came searching Wajeehuddin and when got introduced to him they said that they know him through their informer but they did not want to spare those merchants and had full report about their possessions. Shah Wajeehuddin was out for attaining martyrdom and there was no question of indiffernce to those merchants also. Hence, a bitter clash took place. Shah Wajeehuddin received twenty two wounds and his head was severed. The

beheaded body chased the gangsters (disbelievers) raising slogan of Allahoakbar. ? He stopped after a woman was astonished to have seen it. The same day he appeared to his son Shah Abdur Raheem rahmatullah alaih and showed him his wounds he had received. Shah Abdur Raheem rahmatullah alaih intended to bring the body of his father to Delhi but was again stopped by the martyr. Shah Wajeehuddin martyr was buried seven miles away in the North of Bhopal in the town of Doraha—head and body separately. (Anfasul Arifeen)

13. THE VIRTUES OF THE SOUL OF HAZRAT HUMZA

1. It is narrated by Hazrat Sheikh Ahmad Bin Muhammad Damyati rahmatullah alaih that once he went for the performance of Haj with his mother. The year was famine stricken and the two camels, which they had, died when they intended to go to Madina. In this confusion he went to his Sheikh Safi Uddin Ahmad Qashashi and put the matter before him. He advised him to go to the grave of Hazrat Humza radhiallaho anho and recite as much Quran as he could. He went to Madina and visited the grave of Hazrat Humza radhiallaho anho. When he met his mother she told him someone was inquiring about him. So he went back around the mosque and found a very impressive person there and greeted him. He took him to the party of Egypt and went inside a tent. The Sheikh told him to carry Ahmad and his mother to Egypt, settled the amount and paid it. He further told him to be courteous to him and his mother and departed. Before leaving he asked him to enter the mosque and he waited for him for a long time there and when he did not come he went to that tent. That man also said that it was his first chance to meet that Sheikh and that he was very much impressed by him. When the matter was reported to Sheikh Safi Uddin Ahmad rahmatullah alaih he said that it was the soul of Hazrat Humza radhiallaho anho and had come to help him solve the problem. (Qasrul Aamal)

2. Sheikh Mohd. Bin Abdul Latif rahmatullah alaih states that he went to Hazrat Humza's grave with Sheikh Mohd. Saeed Bin Arif Rabbani Ibrahim Kurdi rahmatullah alaih and others.

One night when he was keeping awake to watch during the late hours of night he saw that a rider was going round the place. When he asked him the handsome rider said that he did not need to keep watch while he(the rider) was doing this job himself. Later he said that he was Humza Bin Abdul Muttalib and disappeared. (Qasrul Aamal)

9-GRADES OF THE MARTYRS

It is narrated by Hazrat Anas radhiallaho anho that at the martyrdom of Harsa radhiallaho anho his mother asked the Holy Prophet Sal'am which of the abodes her son had got. She asked if he had got Paradise she would be contented if the abode was different she would be extremely sad. And the Holy Prophet Sal'am said that Harsa radhiallaho anho was in the higher grade of Paradise known as Firdaus. (Bukhari)

2. It is stated by Hazrat Abdur Raheem Bin Kaab Bin Malik raziallaho anho that when the time of the death of Hazrat Kaab radhiallaho anho reached Umme Bashar Bint Burra radhiallaho anha came to him and asked to convey her salutations to certain dead. Kaab excused saying that he would be engrossed in his own affairs and how it would be possible to move about. Then she reminded that according to a Tradition of the Holy Prophet Sal'am the soul of the Believer extolls in the Paradise and that of non-believer's in the Sajjain the abode of the non-believrs' souls at the last phase of earth.
(Ibn Maja, Tabrani, Baihiqi)

3. Hazrat Ibn Umar radhiallaho anho went for condolence to Hazrat Asma radhiallaho anho when his son Abdullah Bin Zubair radhiallaho anho's body was hanged and asked him not to be sad on that account because the souls reach Allah and the bodies remain hanging. (Sunan, Saud Bin Mansur)

4. It is narrated by Hazrat Abu Huraira radhiallaho anho that the souls of the children of believers are kept on a mountain under the care of Hazrat Ibrahim alaihis-salam and Hazrat Sara radhiallaho anha and they will hand over those children to their respective parents on the Day of Judgment. (Ahmad, Hakim)

5. Hazrat Khalid Bin Maadan radhiallaho anho' narrates that there is a tree in the Paradise called 'Tuba' and the dead infants of the believer suck milk from it and Hazrat Ibrahim takes care of all of them. (Ibn Abidduniya)

6. It is said by Hazrat Ibn Umar radhiallaho anho that the child of the believer is happy in the Paradise and prays to Allah for the reunion of the Parents in the Paradise so that both are pleased to meet each other. (Ibn Abidduniya)

7. Hazrat Umme Kabsha radhiallaho anha states that Holy Prophet Sal am paid a visit to her place and she asked him about the souls. He said that the souls of the believers are kept in the Paradise into the stomach of green birds which graze in the lawns and garden of Paradise and drink waters of its streams. They rest under the Divine Throne and pray for the reunion with others of the kin. While the souls of the non-believers live in the stomach of the black-birds and dwell on the fire of the Hell and pray to Allah not to reunite them with others of their kin and not to deliver what was announced for them. (Ibn Manda)

8. It is narrated from Mugheera Bin Abdur Rahman radhiallaho anho that Hazrat Sulman Farsi radhiallaho anho asked Abdullah Bin Salam radhiallaho anho that whoever dies earlier will report the other. Sulman Farsi who died earlier told Abdullah Bin Salam that he had found everything strange there.
(Tabrani)

9. It is narrated by Hazrat Abu Saeed Khudri radhiallaho anho that Holy Prophet Sal'am said : When in the Night of Mairaj the door of Heaven was opened Hazrat Adam alaihissalam met him. When the souls of the children of believers were presented to him he asked to send them to Illaeen because they were virtuous and when the souls of the non-believer's children were presented to him he asked to send them to Sijjaeen.
(Baihiqi, Ibn Abi Hatim)

10. Hazrat Anas radhiallaho anho states that a woman

came and narrated her dream. She said that she entered the Paradise and there heard an explosion which rocked the place. Suddenly she saw so and so twelve persons who appeared in old garment and their necks were bleeding. They were given a dip in the stream of Paradise and their faces were brightened. They were seated in the chairs of gold and were presented fruit of the Paradise in golden trays. She also shared fruits with them. The day the dream was narrated a contingent was sent by the Holy Prophet Sal'am. The next day the messenger delivered the news that the same twelve persons had been martyred.
(Ahmad, Ibn Abidduniya)

1. HAZRAT KHADIJA IS IN PARADISE

It is narrated by Hazrat Jabir radhiallaho anho that someone inquired of the Holy Prophet Sal'am about Hazrat Khadija radhiallaho anha and he replied, "He had seen her at one of the streams of the Paradise. She is in a house of Bamboo comfortably, free from care and grief." (Bazaz, Tabrani)

Hazrat Fatima Zehra radhiallaho anha is quoted to have inquired of the Holy Prophet Sal'am in respect of her mother Khadija radhiallaho anha and he said, "She is living in a house of bamboo in Paradise which is decked with pearls and precious stones." (Tabrani)

2. EPISODE OF A KHURASANI

It is narrated by Hazrat Hamid Bin Yahiya Bin Saleem rahmatullah alaih that there was a Khurasani in Mecca who used to keep deposit of the people. A man deposited ten thousand Sovereigns with him while going somewhere else and in the meanwhile the Khurasani died. The man could not get any clue about the deposit and met certain Pious persons in this regard. They first sent him to the well of Zamzam about mid-night where he called Khurasani thrice but did not get any reply. This is the abode where the souls of the Paradise-dwellers assemble at that hour. Then he was sent to Yemen in the valey of Burhoot, where

there is a well called Bahoot in which the souls of the Hell-dwellers assemble. The man went there and on the first call replied and told then the place where the deposit was buried. The place was dug up and the deposit recovered.

(Ibn Abidduniya, Kitabul Hikayat)

3. THE DEAD BODY OF AN ISRAELITE PIOUS WAS LIFTED

It is narrated by Hazrat Zaid Bin Aslam radhiallaho anho that a pious Israelite remembered Allah in the mountains and isolated himself totally from the world. When he died the people began preparation for the last rituals. In the meanwhile a throne descended from the Heaven with a man who put the dead body in it and the throne was lifted back to the Heaven.

(Ibn Abidduniya)

4. AMIR BIN FAHIRA'S BODY LIFTED TO HEAVEN

It is narrated by Hazrat Urwah radhiallaho anho that Hazrat Amir Bin Fahira radhiallaho anho was martyred in Bermauna and Umro Bin Umayya Zamri radhiallaho anho was made a Prisoner of war. The leader of the enemy Ibn Tufail took Umro with him to identify the martyrs. After confirming the missing of Amir Bin Fahira, Ibn Tufail said that he himself seen him rising to Heaven just after being stabbed by an enemy. The man Hibar Bin Sulmi of the tribe of Klab thereafter went to Zehak Bin Sufian Kalabi radhiallaho anho and embraced Islam. When the matter was reported to the Holy Prophet Sal'am he said that the body of Fahira had been hidden in Illaeen by the Angels. (Dalail Nabuwat, Baihiqi,Abu Naim)

5. DISAPPEARANCE OF THE DEAD BODIES

Hazrat Umar Bin Umayya Zamri radhiallaho anho narrates that he was sent for surveillence by the Holy Prophet Sal'am. He saw that Khabeeb Bin Adi radhiallaho anho's body was kept hanging. He loosened the body which fell on the ground and

also made him fall flat. When he looked back the body was missing. It could only be presumed that it was lifted to Heaven.

(Ahmad, Abu Naim, Baihiqi)

Hazrat Abu Naim radhiallaho anho narrating the above events has said that if any body wonders the event of Jesus Christ alaihis-salam to have been lifted up to Heaven, we can say that the persons from amongst the Ummah of the Prophet Sal'am have been lifted. This is more astonishing than the case of an Apostle. (Nasaee)

Hazrat Ata Khurasani rahmatullah alaih narrates that Uwais Qirni radhiallaho anho died during a journey and two sheets of cloth were recovered from his bag which were of the strange fabric. His body was wrapped in them and two men went to dig the grave. But they came back and reported to have found a dug-up grave in the hill. The body was buried therein. After a while it was discovered that there was neither any grave nor his body in that place. (Ibn Asakir, Ahmad, fil Zuhud)

It is narrated by Hazrat Abu Bakr Bin Rayyan rahmatullah alaih that he saw the funeral procession of Hazrat Zannun Misri rahmatullah alaih accompanied by the green birds. After his burial the birds as well as the dead body disappeared from the grave. (Ibn Asakir)

Hazrat Hasan Basri rahmatullah alaih narrates that once he went into the woods and saw a man standing in Salat. He warned him against a beast sitting at the out skirts of the woods. The youngman replied that the creator of the beast was to be feared of and not the beast. Then he asked the beast to go away in the case he had no orders to carry out there and if he had got any command he could not be stopped. The beast ran away and the man prayed to Allah to call him back if it was better for him and instantly he died. Hasan Basri came to his pious friends and took them to the forest for burial of the youth when they reached the spot there was no body there and the dead body had

been lifted upto Heaven. A voice was heard asking to go back as the body of the dead had been lifted up. (Ibnul Jauzi)

6. STRANGE HAPPENINGS IN FUNERALS

1. A pious man predicted his death and died on the same day. When his funeral was proceeding, green birds hovered over it and they were buried with him in the grave. (Assaral Mas'aun)

2. It is said when Malik Bin Ali Qalansi rahmatullah alaih died and his funeral was prepared it was seen that all around in the forest and the hills there were white robed persons who joined funeral prayer. (Assaral Mas-aun)

3. It is said by Hazrat Abu Khalid rahmatullah alaih that when Umro Bin Qais Malai rahmatullah alaih died the forest was full of white robed people who joined the funeral prayer. After the prayer was over they disappeared. It was clear, that they were angels. (Ibn Saad)

4. Abdullah Bin Mubarik rahmatullah alaih said an extremely sad person in a grave yard. He prayed to Allah very earnestly that he might be called back to His Presence. He wept and looked upto the Heaven suddenly he screamed and fell dead. Abdullah stayed there to take care of the dead and saw a large group of the persons coming there. They offered the funeral prayer and then flew upto the Heaven after burying the dead.
(Ayunul Hikayat, Ibn Jauzi)

7. MARTYRS OF THE RIVER ARE REWARDED BY ALLAH

Hazrat Ubaid Bin Saeed rahmatullah alaih quotes his father to have said that a person came to Hazrat Hasan Basri radhiallaho anho. The visitor's eyes were green. He asked the man about the colour of the eyes in such a way as he was unknown. The man stated his particulars which were known to Hasan Basri as well as the entire group around him. Then the man described as follows :

He took some merchandise and sailed for Yemen. When a storm wrecked the ship and he with the help of a long swam across the river and reached the shore where he stayed for four months depending on vegetation and waters of streams. Intending to get rid of the place he moved to a particular direction and found a palace.

He entered it by pushing the gate and found many rooms where on corners the boxes of pearls were kept locked and their keys were also kept near by. He opened some of the boxes and found dead bodies wrapped in silken cloth one in each box but they were as fresh as any living one. He came out of the palace and moved on when he met two handsome persons who were riding on the horses. They heard his story and advised him to go to certain direction and met a very handsome pious person. The man met the person and told his story. The pious one called a cloud down to him and asked it to convey him to Basra. When the man asked his reality he said that he was Khider (Peter) and had prayed to Allah to raise him among the Ummah of the Holy Prophet Sal'am. The palace was meant to keep the martyrs of the river and the two persons were angels who were deputed to convey Allah's Salam (Peace and blessings) to those martyrs every morning and evening when he rode the cloud he was very much frightened and it had changed the colour of his eyes.
(Alasabatafi Marfatassahaba, Sharfal Mustafa)

8. THE VIEWS IN RESPECT OF THE ABODE OF SOULS

Hafiz Ibn Qayyam rahmatullah alaih in his 'Book about souls' has discussed the dwelling place of the souls with proof and arguments. In view of brevity, only quotations are given here below :

1. Hazrat Abu Huraira and Hazrat Ibn Umar radhiallaho anhum are among a group of persons who have the view that the souls of all the dead believers, whether martyrs or ordinary, are

near Allah in the Paradise, except the souls of these who are under indebtedness or have committed 'major sins.' The souls of such persons are not allowed to enter the Paradise.

According to another point of view the souls of the believers do not live in the Paradise itself rather in a yard at the Gate of 'Bahisht' and their sustenance reaches there. It is asserted by Mujahid radhiallaho anho.

3. Ibn Abdul Bar rahmatullah alaih holds the view that the souls live in the plains of their respective graves.

4. Some of the people have stated this much that the souls of the believrs are near Allah.

Ibn Qayyam rahmatullah alaih has remarked that the upholder of this view has honoured the words of Holy Quran rather categorically without adding any thing to it or trying to go in seeking inferences etc. The words of the Holy Quran are as follows :

بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ

"...are alive near their Fosterer".

5 The view of Imam Ahmad rahmatullah alaih is that the souls of the believers are in Paradise and those of non-believers in Hell.

6. Ibn Manda rahmatullah alaih states that the Companions of the Holy Prophet Sal'am and their immediate successors hold the view that the souls of the believers are in a place called Jabia and those of non-believers in a well of Hazramaut called Burhot. Ibn Qayyam rahmatullah alaih has criticised it in certain respects.

7. There is a view that the believers are in Illayeen which is on Seventh Heaven and non-believers souls under the Seventh Earth in Sijjeen.

8. Hazrat Sulman Farsi radhiallaho anho is of the view that the souls of the believers are left in a buffer between the world and the Hereafter and are free to moveabout.

9. There is another view that the souls of the believers are kept in Zamzam. But Ibn Qayyam has characterized this view as baseless.

10. There is yet another view that the souls of the believers are kept in the land which is mentioned by Him in the Holy Quran i.e. "We have written it after mentiqning in Psalms that the heirs of the land will be My righteous servants."

11. There is also a view that the souls live in the bodies which are quite different from the worldly ones.

12. The last of the views is that the souls stay in the interregnum abode and every one of them is distinguished from the other.

9. THE DEEDS OF THE BELIEVERS ARE DISCLOSED TO THE DEAD BODIES

1. Hazrat Noman Bin Bashir radhiallaho anho quotes the Holy Prophet Sal'am to have said : Fear Allah because many of your elders are in graves and your deeds are disclosed to them.
(Nawadirul Usool)

2. Hazrat Abu Huraira radhiallaho anho quotes the Holy Prophet Sal'am to have said : Do not insult your deads by doing evil actions because all your deeds actions are disclosed to them.
(Targhib, Ibn Abidduniya)

3. Hazrat Anas radhiallaho anho has quoted the Holy Prophet Sal'am to have told the people that their actions are disclosed to their elder dead relatives. If the actions are good they are pleased. If they are bad they pray to Allah that may not meet their death until they begin to perform good deeds and own the pleasure of Allah like them. (Ibn Nand)

4. Hazrat Abuddarda says that your actions are disclosed to your dead relatives. These actions either please them or displease them. He himself used to seek His refuge from such actions which would possibly displease his maternal uncle, Abdullah Bin Rawaha radhiallaho anho.

5. Hazrat Ibn Umar radhiallaho anho quotes the Holy Prophet Sal'am to have said that the person whose father has died and wants to accord good behaviour to him he should behave well with relatipns of his father. (Abu Naim)

6. The Holy Prophet Sal'am asked a man to do the following things to satisfy his dead father :

(i) Praying for their forgiveness ;

(ii) Fulfilling the promise his dead father had made to anyone ;

(iii) To honour his late father's friends ;

(iv) Treating his father's relation well.

(Abu Daud, Ibn Hibban)

7. Hazrat Ibrahim Bin Maisra radhiallaho anho says that Hazrat Abu Ayyub radhiallaho anho participated in the Holy War of constantinople and listened to a sermon that the actions, done in the morning, are disclosed to the dead relatives in the evening he was very much impressed and prayed to Allah not to put him to shame before Ubada Bin Samit and Saad Bin Ubada. The preacher said that Allah conceals the bad actions of those whom He befriends and discloses only good actions to his dead relatives. (Ibn Abidduniya, Ibn Abi Shaiba)

8. It is narrated by Muhammad Ibn Abdullah rahmatullah alaih that Ibad Khawas rahmatullah alaih once went to Ibrahim Bin Saleh Hashmi rahmatullah alaih who was ruler of Palestine. When latter desired for any advice the former asked to examine his deads whether they were good or bad because the deeds are disclosed to dead ones. As such, Holy Prophet Sal'am would be in the know of his actions. (Ibn Manda. Ibn Asakir)

9. Hazrat Usman Bin Avas radhiallaho anho says that his wife was the dauhter of Umro Bin Avas and niece of Saeed Bin Jubeer radhiallaho anhum. The latter sought permission to see his wife who met him and inquired of her how she was treated by her husband. Then he asked Hazrat Usman to continue his good treatment with her as it was disclosed to deads and Umro Bin Avas would be knowing about it. (Ibnul Mubarik)

10. A grave digger of Bani Asad stated about his experience to hear the conversation between the two dead persons. The two were brothers Abdullah and Jabir and one called the other by name and said that their mother would come the next day to them but it would not be beneficial for them as their father was angry with her and had taken an oath not to attend her funeral. The next day a man approached him to dig the grave and he narrated the episode of last night upon which the man said that he had decided to attend her funeral and would atone for the oath. (Ibn Abidduniya)

10. DEBT PREVENTS ENTRY INTO PARADISE

1. It is said by Hazrat Abu Huraira radhiallaho anho that the soul of the believer hangs midway due to the debt and cannot enter it without paying it off. (Tirmizi, Ibn Maja, Baihiqi)

2. It is stated by Hazrat Anas radhiallaho anho that a funeral prayer was requested to be led by the Holy Prophet Sal'am and he asked if the dead was under debt when it was confirmed that he was he asked to pay it on his behalf or offer any surety for the same. Otherwise the soul would not be allowed to go up and it would hang in the grave. (Tabrani)

3. It is said by Hazrat Ibn Abbas radhiallaho anho that once after Fajr prayer Holy Prophet Sal'am asked whether there was any one belonging to Huzail tribe. His brother had been held-up at the gate of Paradise as he was under debt.

(Bazaz, Tabrani)

4. Saeed Bin Atol radhiallaho anho said that when his father died he was under the debt of 300 Darham. When he was thinking about spending upon dependents and heirs the Holy Prophet Sal'am asked him to pay off the debt first as it had held him away from Paradise. (Ahmad)

5. It is stated by Burra Bin Azib radhiallaho anho that Holy Prophet Sal'am has said : Whoever dies under debt remains under detention due to it and reaches his abode only after it has been paid off. (Ausat, Tabrani)

6. It is narrated by Hazrat Shaiban Bin Jubair radhiallaho anho that his father and Abdul Wahid Bin Zaid were going to participate in a Jihad and passed by a well from which they heard the voice. One of them descended into the well and found a man sitting on a wooden throne and there was much water under it. The man said that he was an inhabitant of Antakia and had been confined to that place because of debt. His son neither paid-off the debt nor remembered him. The two persons decided to pay it off. Afterwards when they reached the well they did not find the man. While they were asleep at night they saw him in their dream. The man thanked them for the clearance of his debt and said that he was in Paradise. (Ibn Abidduniya)

11. DEATH WITHOUT LEAVING A WILL

1. It is stated authentically by Qais Bin Qabeesa radhiallaho anho that whoever dies without leaving a will is not allowed to speak to other dead persons. (Kitabulwasaya)

2. It is stated by Hazrat Anas radhiallaho anho that Holy Prophet Sal'am saw two women in his dream one was speaking and the other was dumb, although both were Paradise dwellers. When he inquired of the woman who could speak, she said the dumb had not left or tendered a will and would not speak till the Day of Judgment. (Dailmi)

3. It is said by Saeed Bin Abi Khalid Bin Ansari radhiallaho anho that a grave digger of Basra after digging a grave slept by it and saw two women in his dream requesting him not to allow a particular woman to be buried by then. When he woke up he saw a funeral moving into the graveyard. He diverted it towards other direction. At night the same women appeared in his dream to thank him for his obligation. The man inquired why only one of them spoke and not the other then it was said that the other had died without leaving a will and would not speak till the Day of Judgment. (Ibn Abidduniya)

12. SOULS OF THE DEAD AND THOSE OF ALIVE MEET ONE ANOTHER IN DREAMS

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا
فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰى اِلٰى اَجَلٍ مُّسَمًّى

"Allah takes out the souls of persons at the time of their death i.e. the soul of life and also the souls of those who are just asleep i.e. the soul of sensation. Then withholds those souls upon whom the order of death has been passed and returns those for a specified period. And it is not to be doubted in the least." (Kashfur Rahman)

Hazrat Abbas radhiallaho anho in his commentary of the above Ayat narrates that the souls of the dead and living ones meet one another in dreams and inquire of one another. Then the souls of the dead are held up and the souls of the living ones are returned to their bodies. (Tabrani)

2. It is further narrated by Hazrat Ibn Abbas radhiallaho anho that there is a line demarcation between East and West the heaven and earth where the souls of the dead and the living ones meet one another. For their sustenance the souls of the latter are sent back to their bodies while those of the former are detained. (Saddi)

3. It is narrated by Shahr Bin Hoshab radhiallaho anho

that Saab Bin Jasama and Auf Bin Malik radhiallaho annum were friends. Saab proposed to Auf whoever died earlier should visit the other friend in dreams. So perchance Saab died. When Auf radhiallaho anho saw him in his dream, he asked about the treatment, he received after death. Saab told him that after a great difficulty he had secured forgiveness. The reason was that he had borrowed ten sovereigns from a jew and the amount was kept in a particular place. He said that every incident of the house had been disclosed to him and that his daughter would die within the period of six days.

In the morning Auf radhiallaho anho went to his house, recovered the amount from the same place and paid it to the Jew. He found confirmed all the incidents related to his house after his death. The girl also was ill and he told him to behave with her decently. She died on the sixth day. (Ayunul Hikayaat)

4. Ata Khurasani rahmatullah alaih states that the daughter of Sabit Bin Qais Bin Shamas radhiallaho anho says that her father was martyred in the war of Yemama and someone took out his armoured coat. He told another Companion in latters dream that such person had taken his armoured coat which should be brought to the notice of the leader of the contingent, Hazrat Khalid radhiallaho anho and be recovered. Secondly he asked to convey it to Hazrat Abu Bakr radhiallaho anho that his such and such slaves had been freed and that he was in debt of such and such person. The caliph Abu Bakr Siddique verified the will of Sabit Bin Qais radhiallaho anho.

(Mustadrak, Hakim, Baihiqi, Abu Naim)

5. Umar and Katheer Bin Salat radhiallaho anhum state that Hazrat Usman Ghani radhiallaho anho had said that the morning of the day he was martyred he had a dream in the night. Holy Prophet Sal'am invited him to perform Juma prayer and have 'iftar' with him . (Mustadrak, Hakim, Baihiqi)

6. Husain Bin Kharja radhiallaho anho says that when treason arose among the people of Ummah during the days of

Hazrat Usman radhiallaho anho he was very much perplexed and prayed to Allah to guide him. One night he dreamed that the world and the Hereafter were before him and there was a wall dividing the two. He was in the shadow of that wall and thought of going ahead to see the martyrs and learn about the Hereafter from them. Guided by the Angels, when he reached a beautiful place, he met the Holy Prophet Sal'am and Hazrat Ibrahim alaihis-salam. Holy Prophet Sal'am asked Hazrat Ibrahim alaihis-salam to pray for the forgiveness of his Ummah. He pointed out that after his demise controversies had arisen and they had slained their Imam,the leader. Ummah should have behaved like Saad radhiallaho anho. When the narrator went to Hazrat Saad radhiallaho anho he advised him to do some petty trading and remain cut off from rest of the people involved in the sedition. (Hakim, Baihiqi)

7. Sulma radhiallaho anha went to Umme Sulma radhiallaho anha and found her weeping. When inquired she told that she had dreamed of the Holy Prophet Sal'am weeping and his beard and hair were dusty and the reason he stated was that of the 'martyrdom' of Hazrat Husain which had shaked him.

(Hakim, Baihiqi)

8. Muammar rahmatullah alaih quotes his teacher to have said that a woman went to the wife of Holy Prophet Sal'am and asked her to pray for recovery of one of her hands which had been crippled. When she inquired into the matter the woman said that his father was very rich and generous while her mother was not generous. After their death she dreamed that her father was sitting by the side of a stream and offering water to the people. She asked him about her mother and getting the negative reply she herself looked for her. She found her cald only in the same small cloth she had once given in charity to a woman and rubbing a piece of fat that she had given in charity in her whole life, crying out of thirst. Then she went to her father and took some water from there and gave it to her mother. A person who was standing nearby knew of it and cursed

whosoever had made the woman drink water his or her hand be paralysed. When she woke up afterwards she found that it was crippled. (Hakim)

9. Ibn Khalkan and Imam Yafai rahmatullah alaihim have mentioned it in their History that Sheikh Naseer Uddin Balkhi rahmatullah alaih who was a Sunni saw Hazrat Ali Karmullah Wajhu in his dream and complained that Abu Sufian had slained his son, Imam Husain radhiallaho anho while he had announced after victory over Mecca that whoever entered Abu Sufian's house would be granted pardon. Hazrat Ali Karmullah Wajhu asked him to hear verses of Ibn Saifi rahmatullah alaih Naseeruddin Rahmatullah Alaih visited Ibn Saifi Rahmatullah alaih told him about what he had seen in dream. He wept with tears and said that he had composed the verses the same night.

"When We got power We got accustomed to forgive and remit but when you got the control you indulged in bloodshed through the stony tract. You justified the murder of the captives while We pardoned them repeatedly. This is the difference between you and us. The vessel leaks out what it contains". (from Abdul Hakim Alazami)

13. THE SOULS OF THE LIVINGS EXTOL IN DREAM

1. Ibn Umar radhiallaho anho quotes Hazrat Umar radhiallaho anho to have inquired of Hazrat Ali radhiallaho anho about the reality of dreams. He states that some are true and the others false. Hazrat Ali radhiallaho anho says that according to Holy Prophet Sal'am while a living person sleeps his soul is taken up to Heavens. If the soul awakes near the Arsh Divine Throne, it always causes the true dreams and the soul that awakes in the way causes false ones.

(Mustadrak, Hakim, Tabrani, Aqeeli)

2. Abdullah Bin Umro Bin Aas radhiallaho anho says that in the state of sleep the souls are taken up to Heavens. The soul

that is clean at that time goes to Arsh and prostrates there and soul that is unclean at that time prostrates away from it.

(Baihiqi, Shaabul Imam)

3. According to Hazrat Abudarda radhiallaho anho when a person sleeps his or her soul is taken up to Heaven and if it is clean it is permitted to go to Arsh and prostrate and if it is unclean then it is not permitted to go there and prostrate.

(Ibnul Mubarik fil Zuhud)

4. The Holy Prophet Sal'am is quoted to have said by Hazrat Ibada Bin Samit radhiallaho anho that the dream of a believer is his dialogue. Allah speaks to the believer through his dream. (Nawadirul Usool)

5. As Khazimah radhiallaho anho tells the Holy Prophet Sal'am to have prostrated on his holy forehead in the dream the latter confirms that undoubtedly one soul meets the other. (Nasai)

Sheikh Azeezuddin Bin Abdussalam rahmatullah alaih has said that it is the nature of soul that as long as it remains in the body the person is awake and as soon as the soul moves out of it man is asleep. And when the soul is out the person dreams. When the man dreams after the soul has reached the Heaven, it is always true because Satan cannot enter that region. But if he dreams before the soul has reached the Heaven, it is false. When the soul returns to body the man is awake.

Akramah and Mujahid radhiallaho anhum maintain that when a person sleeps the soul enlarges like a rope with its root in the body. But when it contracts into body again the person is awake.

The view of Ibn Munda rahmatullah alaih is that the soul has its root in the body and spreads out through the nostrils and moves about. There is also an angel who conducts the souls.

Someone asks Hazrat Akramah radhiallaho anho the reason

why a man dreams that he is wandering far and wide. He replies that the soul is free wanderer and it is tiedto the person. And when the person drags in the soul he is awakened.

(Abu Sheikh)

14. THE DEAD ONES INFORM THE LIVING ONES IN DREAMS

Notoriety Impedes Forgiveness :—At the death hours Hazrat Abdullah Bin Aiz Shumali radhiallaho anho, Ghazeef Bin Haris rahmatullah alaih requested him to inform him about his state after his death. So after a long time, Abdullah told Ghazeef in dream that after a great difficulty he had secured unexpected forgiveness. But those who are notorious and pointed out by common people as such are not forgiven.

(Ibn Saad, Ibn Abidduniya)

The message for salutation :—It is stated by Abul Zahria radhiallaho anho that Abdul Ala Bin Adi radhiallaho anho went to inquire after the health of Ibn Abi Hilal Khizai radhiallaho anho and asked him to convey his salutation to the Holy Prophet Sal'am and inform about it after his death. So he came to the dream of his wife who was sister of Abul Zahria radhiallahoanho and asked her to convey it through him to Abdul Ala Bin Adi radhiallaho anho that his salutation had been conveyed to the Holy Prophet Sal'am. He also informed that his daughter would meet him after three days. (Ibn Abidduniya)

The greatness of fear :—It is stated by Hazrat Yahya Bin Ayyub rahmatullah alaih that two persons had mutual agreement that one who did just would inform the other about his condition So after ones death the other was informed on inquiry that Hazrat Hasan radhiallaho anho was like a King in the Paradise and Ibn Saireen was also comfortably in the Paradise. But the degrees of the former were higher than the latter. It was because of the fear of Allah. (Ibn Abidduniya)

The Virtue of the night Salat :—It is stated by Ibn Ajlah

rahmatullah alaih that his father asked Sulma Bin Kaheel rahmatullah alaih to inform him about the Hereafter in case the latter died earlier. So he died earlier and told him in dream on inquiry that Allah had revived him after death and he had found Allah most kind. He further said that night Salat proved very helpful to gain the closeness to Allah. In the end he said that he had found Hereafter very easy but one should not give up action relying on the words. (Ibn Adi, Ibn Asakir)

Allah's Kindness and Mercy:— Hazrat Abbas Bin Abdul Muttalib radhiallaho anho says that after death of Hazrat Umar Bin Alkhattab radhiallaho anho who was his friend, he prayed for a year to see him in dream. At last he saw that Hazrat Umar radhiallaho anho was wiping sweat from his forehead and said that it was to Allah's special kindness and Mercy that he had been able to clear out within a year otherwise he would have failed to secure clearance. (Ahmad, fil Zuhud, Tabqat, Ibn Saad)

2. Salim Bin Abdullah says that an Ansar prayed to Allah to send Hazrat Umar radhiallaho anho in his dream. After ten years the desire was fulfilled. He saw Umar radhiallaho anho wiping his sweat from the forehead and on inquiry he said that it was Allah's special favour to him otherwise he would have been doomed. (Ibn Saad)

3. Abdullah Bin Umro Bin Aas radhiallaho anho says that he had a burning desire to see Hazrat Umar radhiallaho anho in his dream to inquire about latter's affairs. He saw a Palace in his dream and it was said that it belonged to Hazrat Umar radhiallaho anho. In the meanwhile Hazrat Umar came out of the Palace covering his body with a sheet as if he had just taken a bath. While inquired, he said that it was Allah's special Mercy that he could secure clearance otherwise he would have collapsed. It had taken 12 years in all to attain that position.

(Ibn Saad)

Religion does not teach bloodshed:-Mutrif rahmatullah alaih

saw Hazrat Usman radhiallaho anho in his dream after latter's martyrdom that he was wearing green robes. When inquired about Allah's treatment he said that it was extremely fine. He further said that path which does not lead to bloodshed is better.
(Ibn Asakir)

Umar Bin Abdul Azeez radhiallaho anho :—It is narrated by Muhammad Bin Nasr Harsi rahmatullah alaih that Muslima Bin Abdul Malik dreamed of Hazrat Umar Bin Abdul Azeez radhiallaho anho who told him that he had just then secured clearance of the accounts of deeds but was not yet relieved. When further inquired, he said that he was in Paradise with Righteous ones. (Ibn Abidduniya)

Partners of the martyrs :—Mohd. Bin Saireen rahmatullah alaih narrates that he saw in his dream Hazrat Kathir Ibn Aflah rahmatullah alaih who was killed in war of Hurra. When he inquired about his states there he said that he was not among martyrs but among partners of them because if both the parties were Muslims the killed was not martyred.
(Ibn Abidduniya, Ibn Abi Shaiba)

Abu Maisra Umar Bin Sharjeel rahmatullah alaih dreamed that he had entered the Paradise and there were many tents there. When inquired, it was said that they were meant for Zilkala and Jashab who were with Muaviya and killed. When inquired about Himar and his Companions it was disclosed that their place was a bit farther. He inquired that they had fought among themselves—how they entered Paradise. It was said that they had been forgiven. About Khwarij it was known that they were put to hardship.

It is narrated by Ibn Abidduniya that Abu Bakr Khayyat rahmatullah alaih dreamed that he had gone to the graveyard and all the dead ones were sitting on their respective graves. There was 'Raihan' in front of them. All of a sudden Maroof Karkhri rahmatullah alaih rose from among them and moved about. He asked Maroof rahmatullah alaih in connection with

the treatment he received and whether he had really died. In reply he recited the following verse :

مَوْتُ التُّقٰى حَيَاةٌ لَّا نُفَادَ لَهَا قَدْ مَاتَ قَوْمٌ وَهُمْ فِي النَّاسِ اَحْيَاءٌ

"The death of the restrained one is eternal life. The group will remain alive amongst the people."

2. Sulma Basri rahmatullah alaih says that he saw in his dream Yazaikh Bin Masaur rahmatullah alaih who was a great adorer and austere. When he inquired about his state he replied 'the state of the grave is known either to the dead or to Allah."
(Ibn Abidduniya)

3. Bashar Bin Mufzal says when he dreamed of Bashar Bin Mansur rahmatullah alaih he asked about the treatment accorded to him. The latter replied that it was exceedingly soft and contrary to one that he had earlier conceived of as strict.
(Ibn Abidduniya)

Virue of Ayat-al-Kursi :—Hazrat Hasan rahmatullah alaih narrates of a person who saw his recently dead brother in dream and asked which of the acts he found the best. He replied that Holy Quran. When inquired about any specific part he replied Ayatal-Kursi. (Fazlul Kitab)

Abu Amama radhiallaho anho has quoted Holy Prophet Sal'am to have said that whoever recites Ayat-al-Kursi after every Salat will enter the Paradise straight after his death.
(Nasai)

Allah's Pleasure and Will, the Main criterion :—Abdul Malik Laishi says that he saw Amir Bin Qais radhiallaho anho in dream and inquired about the act he found the best. He replies that any action which is meant for pleasure of Allah and conforms to His will is the sole criterion in this respect.
(Ibn Abidduniya)

The will to pay off the debt :—Maimun Kardi rahmatullah

alaih says that he saw Arwah Bazaz in his dream after his death. He told him to go to his house and take the Darham that was kept there on certain corner and pay back the debt of the water-supplier. So he went to his house and got the coin to pay off the debt as instructed. (Ibn Abidduniya)

Recitation of Lailaha illallaho :—A man of Kufa stated to have dreamed of Sawaid Bin Umro Kalbi rahmatullah alaih in a very fine condition. He replied, when inquired of, that he used to recite 'Lailaha illallaho' abundantly and advised him to do the same. (Ibn Abidduniya)

Virtue of recognizing Allah :—Ismail Bin Abdullah Bin Maimun says that he dreamed of Ali Bin Muhammad who said, when inquired of, that recognizing Allah is the most virtuous act. He further said that Allah's wrath falls on the arrogant one. (Ibn Abidduniya)

Scandalizing Hazrat Abu Bakr and Umar radhiallaho anhum :—

1. Abu Bakr Sabarni rahmatullah alaih narrrtes that a man who used to scandalize Hazrat Umar and Hazrat Abu Bakr radhiallaho anhum was seen after his death by his friend naked and saying that he had been kept with Bakr Qais and Aun Bin Asir who were notorious christians. (Ibn Abidduniya)

2. A person has stated that neighbour used to scandlize Hazrat Abu Bakr and Hazrat Umar radhiallaho anhum and he saw him after his death in dream as one eyed person. When inquired he admitted that it was due to insolence to the two venerable Companions of the Holy Prophet Sal'am. (Ibn Abidduniya)

Muhammad Bin Munkadar's greatness :—Muhammad Bin Munkadar radhiallaho anho narrates that he dreamed to have entered the 'Prophet's Mosque' Masjid Nabuvi. There he saw that people had surrouned a person. When inquired, it was said that he had come from the Hereafter just to inform about the

dead ones. When he drew nearer, he found Safwan Bin Saleem. People were asking about their dead ones and he was replying. When he saw Munkadar, he asked if there was anyone to inquire about Muhammad Bin Munkadar. He said that Allah had allowed Muhammad Bin Munkadar to enter the Paradise and had bestowed such and such boons upon him and he would never be dead. (Ibn Abiddudiya)

Sufian Suri's greatness :—A person came to Hazrat Abu Karimah raziallaho anho and stated to have dreamed that he entered the Paradise and inquired of Yunis, Ibn Aun and Yateemi rahmatullah alaihim about Sufian radhiallaho anho and they said that his abode was at a high altitude and it twinkled like a star. (Ibn Abidduniya)

Ibn Mehdi rahmatullah alaih saw Sufian Suri rahmatullah alaih in his dream. He told him when inquired of that he was allowed to enter Paradise after ordinary checking of accounts and pearls were showered upon him when he had entered there because he had always preferred Allah to himself and his life. (Ibn Asakir)

There is another narration according to which Sufian Suri rahmatullah alaih was seen winged and flying in the Paradise. (Ibn Asakir)

The abode of Hasan Basir rahmatullah alaih :—Malik Bin Dinar rahmatullah alaih saw Muhammad Bin Wasey and Muhammad Bin Saireen rahmatullah alaihim in Paradise and they said that the abode of Hasan Basri rahmatullah alaih was near 'Sadrat-ul-Munteha'. (Ibn Abidduniya)

Abu UmarBasri's greatness :—Yazeed Bin Haroon dreamed of Muhammad Bin Yazeed Wasti rahmatullah alaih who said that he was granted forgiveness because he had gone to attend an assembly of Abu Umar Basri rahmatullah alaih on a Friday and had said 'amen' when he prayed. (Ibn Abidduniya)

Yahya Bin Aksam :—Mohd. Bin Salim Khawas Saleh rahmatullah alaih asked Yahya Bin Aksam rahmatullah alaih in his dream about the treatment accorded to him he said that thrice he stood before Allah and He scolded him saying that had he not been so aged He would have thrown him into fire, when Aksam relied on himself some how, he submitted to Almighty that the impression conveyed in 'Hadith Qudsi' is quite different in which it is conveyed that whoever dies on Islam attaining oldage Allah feels shy to make him undrgo tribulation. Hearing this He said that Yahya was right and thus He forgave him and ordered the angels to take him to Paradise. (Tarikh Baghdad)

Imam Ahmad's greatness:—Abu Bakr Fazari rahmatullah alaih narrates on basis of sayings that Imam Ahmed (rahmatullah alaih) was 'commanded to stand before Allah and He praised Ahmad firmly maintained that Holy Quran was from Allah and not the creation of man in spite of severe hardships. Hence Allah declared to recite His book to Ahmad till the Day of Judgment. Ahmad said that he had been listening Allah's words since then. (Ibn Asakir)

Mansur Bin Amaar :—Muhammad Bin Mufzal rahmatullah alaih asked Mansur Bin Amar rahmatullah alaih in dream after his death and on inquiry was informed that he was commanded to stand before Allah and He asked him to describe His Greatness in the presence of the angels. And a chair was brought for him. He sat on it and described Allah's Greatness in the presence of angels. He was given this great honour because he used to inculcate the divine love in the hearts of people. (Ibn Asakir)

Virtues of Knowledge and Traditions :—Abu Yahya Mustamly rahmatullah alaih saw Abu Hamam rahmatullah alaih in his dream after his death. He marked the chandeliers lighted over his head. When inquired, he said that such a chandelier was given to him by virtue of such and such Tradition. These Hadiths included those about "Kauther and Shefaat." (Ibn Asakir)

Malik Bin Dinar rahmatullah alaih :—Malik Bin Dinar rahmatullah alaih told the brother of Suhail Bin Khizan rahmatullah alaih that he met Allah with a lot of his sins. But good hope from Allah washed off all the sins. (Ibn Asakir)

Greatness of Imam Shafai :—Imam Shafai rahmatullah alaih told Imam Ahmad Bin Hambal rahmatullah alaih that he was granted Forgiveness because he did not become arrogant on account of learnings and knowledge. (Ibn Asakir)

Greatness of Men of Sunnah :—Hafiz Abu Abdullah Hakim rahmatullah alaih told Ismail Bin Ibrahim Faqeeh rahmatullah alaih in dream that he found Men of Sunnah the followers of the practices of the Holy Prophet Sal-am as granted forgiveness by Allah in most the cases. (Ibn Asakir)

The State of Hajjaj :—Father of Hazrat Asmai rahmatullah alaih saw Hajjaj in his dream and when inquired about the treatment accorded to him he said that he was killed for every murder he had committed in the world. (Ibn Asakir)

Ashas Hadani says that when ne saw Hajjaj in his dream and inquired about the affairs, he said that he had been ordered to go to Hell but he had hopes on account of 'Lailaha illallaho'. (Ibn Asakir)

Yazeed Nehvi, Abu Muslim and Ibrahim Bin Sa igh :—

Abul Hasan rahmatullah alaih saw in his dream Mullah Yazeed Nehvi sitting on a throne and Abu Muslim Khurasani being burnt before him. The Abbasid movement, he led caused Seventy thousand murders. When inquired about Ibrahim Bin Saligh it was said that he was in upper Alayain. The same thing was concurrently dreamed by different people in different places. (Ibn Asakir)

Yusuf Bin Hasan Razi :—Abukhalaf Wazan rahmatullah alaih says that Yusuf Bin Husain rahmatullah alaih said that he was forgiven for certain sentences uttered just before his death.

اَللّٰهُمَّ نَصَحْتُ النَّاسَ قَوْلًا وَّخُنْتُ نَفْسِيْ فِعْلًا فَهَبْ خِيَانَةَ
فِعْلِيْ لِنَصِيْحَةِ قَوْلِيْ۔ (ابن عساکر)

"O' Allah I admonished others but did not act myself upon it. Lost my action in words of admonition." (Ibn Asakir)

Abu Nawas, the Poet :—Mohd. Nafey rahmatullah alaih says-he saw Abu Nawas, the poet, in his dream. He said that he was granted forgiveness due to certain verses during his ailment of death.

يَارَبِّ اِنْ عَظُمَتْ ذُنُوْبِيْ كَثِيْرَةً فَلَقَدْ عَلِمْتُ بِاَنَّ عَفْوَكَ اَعْظَمُ
اِنْ كَانَ لَا يَرْجُوْكَ اِلَّا مُحْسِنٌ فَمَنِ الَّذِيْ يَدْعُوْ وَيَرْجُوْا لِلْمُجْرِمُ

"O my Fosterer though my sins are greater yet I know that Thou art the Greatest Forgiver. If only righteous persons can hope from Thee when should the sinners call."

اَدْعُوْكَ رَبِّ كَمَا اَمَرْتَ تَضَرُّعًا فَاِذَا رَدَدْتَ يَدَيَّ فَمَنْ ذَا يَرْحَمُ
مَالِيْ اِلَيْكَ وَسِيْلَةٌ اِلَّا الرَّجَاءَ وَجَمِيْلُ عَفْوِكَ ثُمَّ اِنِّيْ مُسْلِمُ

"O' Allah I call Thee weeping as Thou hast ordained. If Thou discardst me who will shower mercy upon me. There is only hope with me as a source of securing Thy forgiveness because I am among believers." (Ibn Asakir)

Yaqub Bin Sufian :—Abdan Bin Marauzi rahmatullah alaih saw Yaqub Bin Sufian rahmatullah alaih in his dream and the latter said that he was asked to lecture on Traditions in Heavens in the manner he had been delivering in the world. Hence, he delivered his sermon on fourth Heaven which was heard by the angels and noted down by Hazrat Jibrail alaihis-salam with a golden pen. (Ibn Asakir)

Sirri Saqti's funeral :—It is said by Abu Ubaid Harbuya rahmatullah alaih that a person had attended the funeral of Saqti rahmatullah alaih and saw him in his dream saying that Allah had forgiven him as well as those who had attended his funeral. The man said that he also had attended. First the name of the person was not traced in the list of such but later it was discovered on the margin of the slip.

Abu Zura Traditionist :—Hafas Bin Abdullah rahmatullah alaih in his dream saw Abu Zura rahmatullah alaih leading the salat of angel's congregation in heaven. When inquired about it he said that he had written ten lakh Traditions with his own hand and everytime sent Darud to the Holy Prophet Sal-am and the Holy Prophet Sal-am had said, "whoever sends one Darud to him Allah sends ten Daruds to him." (Ibn Asakir)

15. THE GREATNESS OF PENITENCE

Sidqa Bin Sayeed rahmatullah alaih saw three graves near Trafalgar. There were verses inscribed on all of them. The first grave had the following :

وَكَيْفَ يَلَذُّ الْعَيْشَ مَنْ هُوَ مُوْقِنٌ بِاَنَّ الْمَنَايَا بَغْتَةً سَتُعَاجِلُهْ
وَتَسْلُبُهُ مُلْكًا عَظِيْمًا وَّ ثَرْوَةً وَتُسْكِنُهُ الْبَيْتَ الَّذِيْ هُوَ اَهْلُهْ

"Whoever believes that the death will occur shortly and suddenly cannot derive pleasure from wordly luxuries. And death will snatch all his stately property and pride and will settle him in such a house as he deserves."

on the second grave the following verses were inscribed :

وَكَيْفَ يَلَذُّ الْعَيْشَ مَنْ هُوَ عَالِمٌ بِاَنَّ اِلٰهَ الْخَلْقِ لَا بُدَّ سَائِلُهْ
فَيَاْخُذُ مِنْ ظُلْمَةٍ بِعِبَادِهٖ وَيَجْزِيْهِ بِالْخَيْرِ الَّذِيْ هُوَ فَاعِلُهْ

"Whoever is aware of the fact that Allah will reckon him after death can derive no pleasure from the worldly luxuries. He will have retribution for the repression done to others and will be rewarded for the virtues."

on the third grave the following verses were inscribed :

وَكَيْفَ يَلَذُّ الْعَيْشَ مَنْ هُوَ صَائِرٌ اِلٰى جَدَثٍ تُبْلَى الشَّبَابَ مَنَازِلُهْ
وَتَذْهَبُ حُسْنَ الْوَجْهِ مِنْ بَعْدِ ضَوْئِهٖ سَرِيْعًا وَّيُبْلِيْ جِسْمَهٗ وَمَفَاصِلُهْ

"What pleasure can he derive from the luxuries when he is going in a grave where his youth and the body will decay."

(Abdul Hakeem Azmi)

When he went the adjoining village a pious man told him the story of the three brothers. One of them was a courtier at the King's—the second was a trader and the third a very Pious man. When the youngest was about to die he called his two brothers and asked them to bury him in a raised place and inscribe the verse :

وَكَيْفَ يَلَذُّ الْعَيْشَ مَنْ هُوَ عَالِمٌ الخ

and visit his grave for three days continuously: So on the third day courtier visited the grave and heard loud noise of explosion. In the night he saw his dead brother in dream. The other day he renunciated the world and shifted to the woods. When his death approached his trader-brother visited him and he asked him to bury him near his brother, inscribe the verse :

وَكَيْفَ يَلَذُّ الْعَيْشَ مَنْ كَانَ مُوْقِنًا الخ

and visit his grave for three days continuously. On the third day, he heard a very harsh voice from the grave. In his dream the trader saw his brother asking to avail the opportunity of affluence. The next morning he also distributed his assets and renounced the world. When his death approached his son visited him. He asked his son to bury him between the two brothers, inscribe the following verse at his grave and pay visit continuously for three days his grave. The verse was :

وَكَيْفَ يَلَذُّ الْعَيْشَ مَنْ هُوَ صَابِرٌ الخ

The son of the trader called his households the next morning and disclosed that he had seen his late father in his dream and told them that within period of three days to 3 months he was likely to die. Then he made a will, turned to Qibla, recited Kalimah Shahadah and died at night. (Ibn Asakir)

Imam Ghazali's forgiveness :—Imam Ghazali rahmatullah alaih spoke in dream that he was forgiven because if a fly sat on his pen when he was writing, he never shooed it rather he waited till it flew away. It was his forbearance that brought forgiveness for him. (Manan Kubra Shairani)

Dreams of Imam Sherani :—In his book Manan Kubra

Imam Sherani rahmatullah alaih has said that it was Allah's blessing upon him that he had met many deads and had known about their state. He also learnt that he should be prepared for interregnum. He mentions another person's dream who saw twelve Imams in his dream as coming to Egypt. They said that they had come to meet Sheikh Wahab Sherani because none else was dearer to them in Egypt. Their faces were shining like moon They were in the order—Hazrat Ali, Hazrat Imam Hasan, Imam Husain, Imam Zainul Abideen, Imam Mohd. Baqir, Imam Jafir Sadiq, Imam Musa Kazim, Imam Musa Raza, Hazrat Imam Mohd. Taqi, Imam Hasan Askari, Imam Mehdi radhiallaho anhum, (Munon Kubra)

Hazrat Shibli :—Someone saw him in dream and he told him that there was one of his assertions on which argument took place and it was :

اَیُّ خَسَارَةٍ اَعْظَمُ مِنْ خُسْرَانِ الْجَنَّةِ

"The loss of Paradise is the greatest loss."

This assertion was criticised and I was told as follows :

اَیُّ خَسَارَةٍ اَعْظَمُ مِنْ خُسْرَانِ لِقَائِیْ

"The loss of meeting Me as well as that of My sight is the greatest loss." (Makarim Akhlaq)

Hazrat Maroof Karkhi :—Ali Bin Mufiq rahmatullah alaih saw in his dream that Hazrat Maroof Karkhi rahmatullah alaih was near the Arsh (Divine Throne) and was looking at Allah with his eyes wide open. It was so because he did not do Ibadah adoration due to fear of Hell or desire for Paradise rather out of his love for Allah. Allah allowed him to see Him till the Day of Judgment. (Makarim Akhlaq)

Imam Abu Hanifa :—Someone saw Abu Hanifa in his dream. He told him that he was forgiven on account of those wrong things which people had wrongly associated with him. (Makarim Akhlaq)

16. VISION OF ALLAH AND THE HOLY PROPHET (SAL'AM)

1. Ahmad Bin Khazravia rahmatullah alaih saw Almighty Allah in his dream and He said, "all the people are desirous of Paradise while Abu Yazeed is fond of Me." (Makarim Akhlaq)

2. Abu Yazeed rahmatullah alaih had a vision of Almighty Allah in his dream and inquired the way of nearness to Him and Allah said, "give up your desire and you will be close to Me."

Hafiz Sheerazi rahmatullah alaih a saintly Poet has expressed the sense in a couplet as follows :

حجاب و پردہ ندارد نگار دلکش ما تو خود حجاب خودی حافظ از میاں برخیز

"Our beloved does not put any veil, our existence is a veil
And this veil should be raised from the midst."

There is also a line of Arabic to convey the similar sense :

وُجُوْدُكَ ذَنْبٌ لَّا يُقَاسُ بِهٖ ذَنْبٌ

"No other sin is greater than thy existence or life itself."
(Makarim Akhlaq)

3. Imam Hambal rahmatullah alaih had a vision of Allah and wished to know the nearest way to His closeness. Allah said "reciting His Book, whether understanding it fully or not, is the source of nearness to Him." (Khairatul Khaira)

4. Abu Ali Shaboi rahmatullah alaih says that he had a vision of the Holy Prophet Sal'am and inquired about a Tradition reported to the effect that Surah Hood had grown him old. The Surah is related to the episodes of annihiliation of ummahs and contains stories of the Prophets alaihimus-salam. Holy Prophet Sal'am said —'no' but this particular piece has done so :

فَاسْتَقِمْ كَمَآ اُمِرْتَ

5. Abu Saeed Huraz rahmatullah alaih saw the Holy Prophet Sal'am in his dream and regretted that Allah's love had kept

him away from his love. And he replied that he who loved Allah loved him also. (Makarim Akhlaq)

6. Sulaiman Bin Saheem rahmatullah alaih was told by Holy Prophet Sal'am in dream "if any one visits his holy grave and bids slalam, he hears it and replies." (Makarim Akhlaq)

7. The father of a person died in a journey and his body turned black and belly swelled high. The son was very much upset and overtaken by sleep. He dreamed a very handsome person who touched the dead body and it was turned white. When inquired, the handsome person said that he was his Prophet and had come to set right his father's dead body because the latter sent Darud abundantly to him. And his body was turned black because he was extravagant. When the son of the dead rose-up he found as he had seen in dream.
(Kitabuddee Waldawa)

17. ACTIONS OF THE LIVINGS TORTURE THE DEAD PERSONS

Qartabi rahmatullah alaih observes that the Views and actions of the livings torture the dead persons.

1. Holy Prophet Sal'am said, "the thing that had been the cause of torture in his lifetime does also torture him in the grave." It is narrated by Hazrat Aisha radhiallaho anha. (Dailmi)

2. Hazrat Aisha radhiallaho anha narrates that Holy Prophet Sal'am had forbidden to scold the dead ones because they reached the place where they were led by their actions. (Bukhari)

3. Hazrat Aisha radhiallaho anha has said "it will make you a sinner if you talk ill of a Paradise dweller and it is worthless to do so in case of a Hell dweller. Therefore, refrain from it." (Ibn Abidduniya)

4. It is narrated by Hazrat Hasan radhiallaho anho that when Muaz Bin Jabal radhiallaho anho swooned at the approach

of death, his sister began to bewail. When Muaz revived for a while he scolded her sister for it and told that when she bewailed an angel questioned him if he was like what his sister had been saying. (Tabrani)

5. When Hazrat Umar radhiallaho anho received the fatal wound his daughter Hazrat Huqsa bewailed and began to describe his merits. Hazrat Umar radhiallaho anho stopped her saying– 'Angels grow angry with the dead whose relations bewail.'

It is narrated by Syed Bin Mansur radhiallaho anho that Hazrat Ibn Masud radhiallaho anno sent back women who were bewailing the dead.

View of Ulema in this regard :—Including Hazrat Umar and Ibn Umar radhiallaho anhuma it is the view of a sect of Ulema that 'bewailing' causes tribulation to the dead—Another group holds that it does not cause tribulation. The third group says that the tribulation is due to 'bewailing' the death but due to the sins of the dead. Hazrat Aisha radhiallaho anha says that tribulation due to bewailing is specific in case of non-believers. Another view is that if any one wills to be bewailed he will be subjected to tribulation.

18. DISGRACING OF THE BELIEVER'S GRAVE

Aqba Bin Amir radhiallaho anho says it is easier to walk over the fire than over the grave of Muslim. And easing out in a graveyard is like easing out in the market place.
(Ibn Maja, Ibn Abi Shaiba)

Ibn Masud radhiallaho anho tells a person that walking over any grave is like torturing a living one.
(Saeed Bin Mansur, Ibn Abi Shaiba)

It is reported to the effect that when a person walked over a grave the dead shouted loudly saying 'Go away from here– Do not torture me.' (Ibn Manda)

The Holy Prophet Sal'am asked Amara Bin Hazam to climb down from the grave he was sitting upon and not to torture the dead when he did not. (Tabrani, Hakim, Ibn Manda)

19. SECURITY OF THE BELIEVERS' GRAVE

It is narrated by Hazrat Abu Saeed Khudri radhiallaho anho that Holy Prophet Sal'am says when the angels deputed on a person return to Heaven after that person's death.Allah deputes them at the grave of the person and orders them to do 'tasbeeh' and Tehleel and include its reward in the deeds of the dead servant. (Abu Naim)

20. THREE PARTNERS OF THE DEAD

It is narrated by Hazrat Anas radhiallaho anho that Holy Prophet Sal'am says there are three partners of any persons wealth that says the amount that he spent was his and what is left belongs to others. The relations who leave the dead in the graveyard and return. The actions that enter into the grave with the dead and help him then. (Bazaz, Hakim,Tabrani)

21. BENEFICIAL TO THE DEADS

1. It is narratad by Abu Huraira radhiallaho anho that according to Holy Prophet Sal'am while action discripts after death there are three things that are beneficial to deads—viz. Parrenial, Sadaqa, the knowledge that is beneficial to the common people and righteous children who pray in favour of their dead parents. (Bukhari, Muslim, Abu Daud, Tirmizi, Ibn Maja)

2. As narrated from Abu Amama radhiallaho anho Holy Prophet Sal'am says : there are four persons who receive rewards even after their death i.e those who guard borders of an Islamic state, those who impart knowledge to others, thirdly those who do 'Sadaqa' and forthly the person who leaves behind virtuous children who pray for their forgiveness. (Ahmad)

3. Jareer Bin Abdullah radhiallaho anho indirectly says

says that the person who provides good instance to the people will go on receiving its reward or compensation till it guides the people and the person who provides a bad instance which is practised upon by the people will cause sin to the person concerned. (Muslim)

4. It was said to Sulaiman Bin Abdul Malik radhiallaho anho by Raja Bin Haiwa radhiallaho anho that the caliph who has left a good successor will be benefited in the grave. (Ibn Saad)

5. Hazrat Anas radhiallaho anho narrates that seven deeds being regular reward or compensation to the dead in grave viz– knowledge, the canal, well's construction, planting of palm trees, construction of mosque, leaving Holy Quran as inheritence and virtuous children. (Abu Naim, Bazaz)

6. Hazrat Huraira radhiallaho anho narrates that at the enhancement of the degree of the dead in Paradise when the dead ask of Allah it is said that it is due to the prayer by his or her son for his or her forgiveness. (Tabrani)

7. Abu Saeed Khudri radhiallaho anho quotes the Holy Prophet Sal'am as saying that seeing huge virtues behind him the dead will ask wherefrom do these come and it will be said that his son had prayed for his forgiveness. (Tabrani)

8. It was the view of Sufian Suri rahmatullah alaih that the deads need prayer as much as the living ones need food. (Ibn Abidduniya)

9. Certain persons have said that when they passed by a graveyard and prayed for their forgiveness an invisible voice commended their action by saying that the sad deads need that courtesy. (Ibn Abidduniya)

10. Malik Bin Dinar rahmatullah alaih passed by a graveyard and saw effulgence of Allah descending there. An invisible voice told him that a believer had asked Allah to reward the deads of this graveyard for two rakaat of Salat, hence it was on

that account. After it he began to offer two rakaat of Salat for believer deads in the night of every Friday and he dreamed of the Holy Prophet Sal'am as saying that Allah had forgiven him on account of that and a house in Paradise was being built for him on the same account. (Tarikh Ibn un Najjar)

11. Bashar Bin Ghalib rahmatullah alaih dreamed of Rabia Basri rahmatullah alaih who said that his gifts of prayers reach her in the trays of effulgence covered with silken cloth and it is customary in all such cases. (Ibn Abidduniya)

12. It is indirectly narrated by Hazrat Anas radhiallaho anho that according to Holy Prophet Sal'am his following enters the grave with the load of sins but virtue of the prayers of living one for them the deads will rise on the Day of Judgment without any encumberance of sins. (Tabrani)

13. Hasan radhiallaho anho quotes Holy Quran as saying that after description of action due to death Allah has made the Will valid after death and the prayers of Muslim for dead as sources of benefit to the deads. (Ibn Abi Shaiba)

14. Saad Bin Abada radhiallaho anho has stated that the Holy Prophet Sal'am replied in affirmative when he asked about the reward to her mother who died all of a sudden without leaving a will against the Sadaqa parted by him on her behalf. (Ahmad)

15. As narrated by Atba Bin Amir radhiallaho anho Holy Prophet Sal'am said that Sadaqa given on behalf of the dead extinguishes heat of the grave. (Tabrani)

Ibn Umar radhiallaho anho narrates the Holy Prophet Sal'am as advising to give Sadaqa on behalf of their parents as it benefits living and deads both. (Tabrani, Dailmi)

16. Hazrat Ibn Umar radhiallaho anho narrates that if the son of a dead performs Haj on behalf of his parents the Haj

Pilgrim is relieved of the Fire of Hell and the dead parents get full benefit of the Haj. (Tabrani)

17. Qasim Bin Muhammad radhiallaho anho says that Hazrat Aisha radhiallaho anha set free a slave on behalf of her brother Abdur Rahman radhiallaho anho and hoped for its benefit to him after death. (Ibn Saad)

18. Hajjaj Bin Dinar radhiallaho anho quotes the Holy Prophet Sal'am as saying it is worth gratification to offer Salat and observe fast on behalf of dead parents. And also Sadaqa in the same way. (Ibn Abi Shaiba)

19. It is narrated by Hazrat Anas radhiallaho anho that whoever visits the graveyard and reciting Surah Yaseen gives its reward towards the believer deads Allah reduces the tribulations of the dead and enhances virtues to the number of deads buried therein to the credit of the reciter. (Sahibul Khilal)

20. It is said by Hazrat Abu Huraira radhiallaho anho that Alhamd, Qulhuwallahu ahad and ilahukumuttasirif recited in a graveyard recommend to Allah for favour of the deads. (Fawaid Zanjani)

21. It is narrated by Qartabi rahmatullah alaih that Izzuddin Bin Abdussalam who decreed that reward of recitation does not reach the deads told certain of his friends in dream after his death that contrary to his earlier contention now it is found that reward of recitation reaches the deads.

22. It is stated by Himad Makki rahmatullah alaih that he went to the graveyard of Mecca one night and slept near a grave. He saw the groups of dead moving to and fro and thought the Day of Judgment had come. But the deads said that it was not so and they were distributing the reward of 'Qulhuwallah' which a person had dedicated to them after recitation last year. (Qazi Abu Bakr)

23. Hazrat Ibn Abbas radhiallaho anho talks about a

woman who pledged to observe one month's fast if she reached safely from her voyage but died before fulfilling her pledge when her daughter inquired of the Holy Prophet Sal'am into the matter he told her to fulfil the pledge on her behalf. (Ahmad, Ahlul Sunan)

24. Hazrat Ibn Umar radhiallaho anho narrates to the effect that on behalf of the dead who had pledged one month's fasts due upon him a needy person for each single fast be fed on that account to clear it off. In case of pledged fasts the heir of the dead should observe fast to clear off the encumberance.

25. Sheikh Abul Hawaib Shazki rahmatullah alaih dreamed of the Holy Prophet Sal'am abundantly and in one of them offered to him all reward of Daruds bestowed upon him. Prophet Sal'am accepted it, saying that all his sins would be remitted on account of that dedication. But he advised him to retain reward of certain actions for him because he did not need at all. (Khairatul Khaira, Tabqat Shairani)

The Blessed occasion for death :—1. According to Hazrat Ibn Masud radhiallaho anho whoever died after completing the month of Ramadhan entered the Paradise. (Abu Naim)

According to Hazrat Huzaifa radhiallaho anho the Holy Prophet Sal'am said whoever recited 'Lailaha illallaho' for pleasure of Allah and died on it went to Paradise and whoever kept fast for Allah's pleasure and died he also went to Paradise. (Ahmad)

3. Hazrat Aisha radhiallaho anha narrates that whoever dies during fast Allah grants reward for him on that account till the Day of Judgment. (Dailmi)

State of Body After Death :— 1. Narrated by Jandab Bijli rahmatullah alaih after death the abdoman is first to get rotten. (Bukhari)

2. Wahab Bin Munia rahmatullah alaih narrates that no body would have buried the deads if the body were not rotten after death. (Abu Naim)

3. Zaid Bin Arqam radhiallaho anho has narrated that Allah has said to destine three things—viz, decay of the dead body, creating worms in the dead body and removing grief from the hearts of the relations of dead. (Ibn Asakir)

4. Hazrat Abu Huraira radhiallaho anho narrates that in the grave the entire body decays and only one bone survives and regeneration of the body will be done out of it. (Muslim)

5. Abu Qalaba radhiallaho anho says Allah created soul as purest of all the rest. Hence when it leaves the body it smells foul. (Ibn Asakir)

22. THOSE WHOSE BODIES ARE NOT CONSUMED BY EARTH

1. It is narrated by Avas Bin Avas radhiallaho anho that Holy Prophet Sal'am asked his Companions to send Darud abundantly on him on Fridays because they will be presented to him because the earth has been forbidden to consume the body of the Apostles. (Abu Daud)

2. According to Mujahid rahmatullah alaih worms are forbidden for entering the graves of the invokers of adhan. (Musannif Abdur Razzaq)

3. Jabir Bin Abdullah radhiallaho anho narrates that the earth is ordered not to consume the body of the Huffaz as they contain the Holy Quran in their abdomen. (Ibn Manda)

4. Abdur Rahman bin Sasia radhiallaho anho says that due to excessive rains after 46 years the graves of the martyrs of Uhad had opened and it was found that their bodies were as fresh as those of the fresh deads. Even the blood flew from their wounds when touched and thev returned their hands to their wounds

when disturbed and stopped the bleeding caused by removing their hands. They included Hazrat Humza radhiallaho anho also (Malik, Ibn Abi Shaiba)

23. THE SOUL

Hazrat Ibn Masud radhiallaho anho narrated a group of Jews passed by the Holy Prophet Sal'am when he was sitting in the graveyard and inquired about the reality of soul. It seemed that the following Ayat was revealed then and there as he told.

وَيَسْئَلُوْنَكَ عَنِ الرُّوْحِ ط قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَمَا اُوْتِيْتُمْ مِنَ الْعِلْمِ اِلَّا قَلِيْلًا ط

"And O' Prophet those who inquire of you about the soul, tell them that it is created by order of your Fosterer and you are given a very meagre knowledge in that respect."

Hazrat Junaid Baghdadi rahmatullah alaih advises not to indulge in the reality of soul because it is an act of Allah and He has kept its details quite secret.

Wahab Bin Manba rahmatullah alaih says that the abode of the soul in the body is brain while in case of animals it is in their bellies. It is the main reason that man differentiates between evil and virtue while the animals do not. The believer is subordinate to the soul while transgressors are to their desires. (Tamheed Ibn Abdul Bar)

Episode :—Haram Bin Hayan rahmatullah alaih went to meet Ovais Qirni rahmatullah alaih for the first time and he returned the greetinges by taking his name in full which astonished him. When inquired he said that the soul of one believer recognizes the other and their desires speak to one another. (Tarikh Ibn Asakir)

On a particular occasion Holy Prophet Sal'am told to the effect to Hazrat Aisha radhiallaho anha that like mindedness

determines association of the souls and differences cause diassociation. (Haiwanul Akhsar)

It is narrated in the Holy Tradition that the souls of the deads will be blown through a blower and they will return to their respective bodies and creep like contagion in the body. The souls of the believers will be brighter while those of the non-believers sooty.

Concerning the Will :— 1. It is said by the learned men that the will is incumbent on those against whom the due towards Allah is out standing and desirable for those who want to follow servants.

Hazrat Ibn Umar radhiallaho anho narrates that whoever possesses any thing calling for will it is not permissible for him to pass three successive nights without making a will.
(Bukhari, Muslim)

2. It is narrated by Hazrat Jabir radhiallaho anho whoever dies after making a will dies on right path and Sunnah and will be forgiven. (Ibn Maja)

24. SADAQA DURING LIFETIME

There are Traditions to the effect that Sadaqa during lifetime and in state of health is virtuous.

1. Hazrat Abu Saeed Khudri radhiallaho anho narrates the Holy Prophet Sal'am as saying the man who parts with Sadaqa of one Darham during his state of health it is superior to one hundred Darham's Sadaqa at the time of death.
(Abu Daud, Ibn Hibban)

2. It is narrated by Abuddarda radhiallaho anho that whoever frees a slave at the time of death does like presenting a gift to any one after his being well off. (Abu Daud, Tirmizi)

3. According to an indirect saying by Hazrat Anas radhiallaho anho Islam does not uphold to slaughter the animal by the side of grave to distribute in charity.

About the Grave :--The grave should be equal to the length of the dead and its width half to that of length. The grave should not be higher than eight Inches. (Qartabi)

Hazrat Ali radhiallaho anho sent to Abul Habaj Asdi on mission to dismantle pictures and statues and level the grave to the grave if it is higher up the ground. (Muslim)

THE EXTENT OF THE MERCY OF ALLAH :—

There are many Ayaat and Traditions in respect of the Mercy of Allah. A few of them are as follows :

AYAT OF MERCY :—

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ

"Undoubtedly Almighty Allah will not pardon assigning partner to Him while all the lesser sins will be forgiven whom Allah pleases." There is hope for forgiveness but it is upon His Pleasure exclusively.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ط

"And whoever indulges in vices or hurts himself and seeks Allah's Forgiveness, will find Him the Great Forgiver and Most Benevolent."

(Kashfur Rahman)

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ط

"Your Fosterer has imposed upon Himself the treatment of Mercy and Benevolence." (Kashfur Rahman)

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ط

"Your Fosterer grants forgiveness to the people inspite of

their high handedness. There is no doubt that your Fosterer is giver of severer Penance as well." (Kashfur Rahman)

نَبِّئْ عِبَادِيْ اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ ۙ وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ۭ

"O' Prophet warn My servants that I am Great Forgiver and Most Merciful—And also tell them that My Punishment is also severer." (Kashfur Rahman)

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۭ

"O' Prophet tell 'O' My Servants who have hurt themselves, be never disappointed of the Mercy of Allah—Undoubtedly He will forgive all the sins. Really he is Great Forgiver and Most Merciful. (Kashfur Rahman)

Traditions of Mercy :—1. Hazrat Anas radhiallaho anho quotes the Holy Prophet Sal'am as saying that these are the words of Allah. 'O' of the progeny of Aqam whenever thou calls Me in hope I will forgive thy wrongdoings—No matter thy sins are as abundant as can be conceived of but I will forgive them, provided you do not assign partner to Me." (Tirmizi)

2. Hazrat Anas radhiallaho anho further narrates that Holy Prophet Sal'am visited a youngman at the approach of latter's death and when inquired about his state of mind he said that he was in between fear and hope. Fearing for the sins and hoping for His Mercy. The Holy Prophet Sal'am said that Allah would forgive the sins he was fearing of and would protect what he hoped for. (Tirmizi)

3. It is narrated by Hazrat Abu Huraira radhiallaho anho that according to Holy Prophet Sal'am to lay hope for good in Allah is adoration (Ibadah). (Tirmizi)

4. Hazrat Abu Huraira radhiallaho anho quotes Holy Prophet Sal'am as saying to the effect that Allah repeatedly forgives the sins of the servant who on each such occasion realizes

his mistake and begs Allah's forgiveness. Because Allah is very much pleased on the act of seeking forgiveness and owing of Allah's attribute of the Greatest Forgiver. (Bukhari, Muslim)

5. According to the narration from Hazrat Abdullah Bin Umar radhiallaho anho Allah grants forgiveness till the process of passing out of soul has started. (Tirmizi)

6. According to Hazrat Ibn Masud radhiallaho anho seeking Allah's forgiveness after the sin makes the man as good as he has not committed any sin at all. (Tabrani)

7. Abdullah Bin Mafzal radhiallaho anho and his father asked Ibn Masud radhiallaho anho whether Holy Prophet Sal'am had ever said that repentence equal to penitence. And he replied in affirmative. (Hakim)

8. Hazrat Sulman Farsi radhiallaho anho quotes Holy Prophet Sal'am as saying to the effect that the moment Allah created Heavens and Earth He dropped one percent of His Mercy on Earth which is found among the creatures in various form and ninety nine times of the Mercy on Earth has been kept by Allah Himself which will be exercised by Him on the Day of Judgment. (Muslim)

9. Hazrat Abu Huraira radhiallaho anho narrates to the effect that if any believer would know about the punishments of Allah he will yearn for Paradise and if the non-believer knows about His Mercies he will never be disappointed of Paradise. (Muslim)

10. Hazrat Umar radhiallaho anho narrates that Holy Prophet Sal'am saw a woman looking for a child in the crowd of the Prisoners of war just returned after the treaty and asked the Companion how much the woman loved child and if she could ever throw her child into fire. When Companions said 'No' he told them that Allah was more Merciful than the mother of any child. (Muslim)

موت کا جھٹکا عکسی

SECOND PART

The Fearful Sight of Death

Abu Huraira (God bless his soul) narrates that once the Holy Prophet (peace be upon him) said : "Let me show you the reality of this world." I requested him to do that. He took me to a place of refuse outside Medina. There I saw human skulls and bones sunk in filth with dirty rags scattered all around. Addressing me he said : "These are the human skull that embodied brains filled with greed. These people were like many amongst you who live today. Like all of you they pinned their hopes on things worldly. These skulls are lying without skin and after a few days they will become part of the earth. They struggled hard to eat the spicy dishes only to swallow this filth today. The state in which they exist now cannot be tolerably seen by those who have eyes to see. The very sight of those who enjoyed the fragrance of tasty food makes you hate them. These dirty rags are the substitute for the gaudy dresses that made men proud. Now they are at the mercy of winds which move them the way they like. And these are the bones of those animals that carried human beings only to make them feel proud. Any one can shed a tear or two at their tragic end." Abu Huraira stated that the tears welled up in his eyes and he wept bitterly.

It is reported in another hadith that Allah's Apostle (peace and blessings of Allah be upon him) said : "The world is captivatingly sweet and rosy in appearance. God created man as His deputy so that he could judge his behaviour. When the Jews, the followers of Moses, rose to power, women, gold and fine dresses became their weakness." Think for yourselves 'O friends, have we not fallen victim to the same malady as had befallen the Jews ?

The Holy Prophet on Death

The Holy Prophet (peace be upon him) says : "The sanest

amongst us is the one who can control his baser self and remains attached to things that may prove helpful to one's post existence. One cannot be prepared for anything unless one spends every moment of one's life in contemplating what the process of preparation requires. And anyone who is obsessed with the affairs of this mundane world is leading the life of deception. He is a victim to the worldly temptation and he is forgetful of the day he will die."

God reveals to us in the Holy Qur'an :

> Tell those who are running away from death that one day they will be trapped unaware and produced before the Almighty. They will be called upon to answer for their action by Him Who is All-Knowing.

Dwelling on the theme of death, the religious scholars have identified four categories of persons. Those placed in first category are the people obsessed with the worldly existence and are unconcerned about death. They are not willing to part with the pleasures of flesh. The very idea of leaving this world makes them sad. Persons belonging to the second category are those who are God-conscious but cannot reconcile with the idea of death because they think that they are not fully prepared to face death. They are not willing to die because they want to reform their actions and prepare themselves for the final day. The Holy Prophet says that God does not like to meet those who are afraid of meeting Him (meeting God here means accepting death willingly). But the persons described in the second category are not afraid of meeting their Lord. They shirk living the last moment of their life because they find themselves lacking in their preparation for that. So this person cannot like death and he will fall under the category about which the Holy Prophet (peace and blessings of Allah be upon him) stated that one who does not like to meet God, Allah Almighty too does not like to meet him. This man in fact does not avoid to meet God but fears due to his failings. This man is like the one who wants to make some preparation

before meeting with his beloved so that his beloved may be pleased to see him. However, it is necessary that he keeps himself busy in preparation and he has no other pursuit to distract his attention. If this is not the position he is like the former and has absorbed himself in the mundane activities. The third one is a devout. His repentance is perfect. He loves death, and desires it. Nothing can please the lover except his meeting with the beloved. The time of death is the time of meeting. The lover always remembers the time of union. He does not forget it at any time. These are the people who earnestly desire early death. They are anxious for it so that they may get rid of life full of sins.

It has been reported that Hudhaifa (may Allah be pleased with him) was about to die. He said : "Beloved—death you came at the time of dire necessity. One who feels ashamed will not succeed. O Allah ! You know that I always preferred poverty to affluence and liked illness more than health and loved death more than life. Give me death early so that I meet Thee."

The fourth category which is the best is of those people who have no desire except the pleasure of God Almighty. They do not like either death or life according to their personal desire. They desire the pleasure of God in their love with Allah Almighty. However, the remembrance of death is in all cases a sign of God-consciousness. Death will cut short the comforts of life of one who has absorbed himself in the worldly pursuits and he will avoid these things to some extent. Thus the Prophet (peace and blessings of Allah be upon him) said: "The thing (death) which strikes at the root of pleasures of life should be remembered most, i.e. with the remembrance of it one should minimize pleasures so that he may return to Allah Almighty. In another tradition the Holy Prophet (peace and blessings of Allah be upon him) said : "If the animals know about as much as our knowledge is, you will not get any healthy animal for eating. They will pine away because of the fear of death."

'Aisha (may Allah be pleased with her) asked the Prophet (peace and blessings of Allah be upon him) if any person could be treated as martyr without sacrificing his life? The Prophet (peace and blessings of Allah be upon him) said, "One who remembers death twenty times during a day and night can become a martyr". In another tradition of the Holy Prophet (peace and blessings of Allah be upon him) it is laid down that one who recites twenty-five times the following :

اللهم بارک لی فی الموت و فی مابعدالموت

(O Allah ! bless me in death what follows after death) may get the status of a martyr.

All this is due to the ample remembrance which alienates the love for this world of deceit and prepares him for the next world. The forgetfulness of death absorbs him in the worldly pursuits.

"Ata Kharsani (may Allah bless him) said that the Prophet (peace and blessings of Allah be upon him) happened to pass by an assembly wherein the people were laughing loudly. The Prophet (peace and blessings of Allah be upon him) said, You should remember the thing in your meetings which cuts short the pleasures" The Companions (may Allah be pleased with them) asked the Prophet. "What is the thing which hits the pleasures?" The Prophet (peace and blessings of Allah be upon him) replied, "The thing is called death."

In another tradition the Prophet (peace and blessings of Allah,upon him) is reported to have said that the death should be remembered much for it ends sins. And yet in another tradition the Prophet (peace and blessings of Allah be upon him) said' "If you come to know that what will be your position after death, you will never eat anything with delight and drink anything with pleasure."

The Prophet (peace and blessings of Allah be upon him) instructed a companion (may Allah be pleased with him) that he

should remember death amply. It will end your pleasures in other things. It is laid down in another tradition that death should be remembered abundantly. One who reminds himself of death frequently, his heart becomes alive and death becomes easy for him. A companion (may Allah be pleased with him) complained to the Prophet (peace and blessings of Allah be upon him) that he had no love for death. What should he do? The Prophet (peace and blessings of Allah be upon him) said : "Have you any wealth." He replied, "Yes, I have." The Prophet said, "Give it away in the name of Allah." A man loves his wealth, but when he spends it in the name of God, he also wants to go to Him. When he tries to preserve it, he wants to remain with it. It is laid down in another tradition that when two-third of night was over, the Prophet (peace and blessings of Allah he upon him) said, "Yea people, remember Allah, remember Allah, doomsday is drawing near when the horn will be blown and everybody will become the victim of death." It was the habit of 'Umar b. 'Abdul 'Aziz (may Allah bless him) that he used to convene meetings of the learned men daily who discussed about Death, Doomsday and the Day of Judgement. He wept so bitterly on hearing about these as if the funeral was lying before him. Ibrahim Tayami (may Allah bless him) said, "Two things have made me leave every pleasure of the world : One is death and the other is my anxiety to appear before Allah Almighty on the Day of Judgement." Ka'b (may Allah be pleased with him) said : "Whosoever has recognized death, the hardships of this world will come to an end for him." Ash'ath (may Allah be pleased with him) said : "Whenever we paid a visit to Hasan Basri (may Allah be pleased with him) there was always discussion of Hell and the Day of Judgement." A woman complained to 'Aisha (may Allah be pleased with her) about her hard-heartedness. 'Aisha (may Allah be pleased with her) advised her to remember death frequently which would make her kind hearted. The woman did so and thanked 'Aisha (may Allah be pleased with her) very much for her valuable advice.

Orders of Allah Almighty regarding Death.

The angels who have been assigned different tasks are given orders for the whole year in one night that such and such action is to be taken in regard to such and such person. Opinions differ whether these orders are given on Laila-tul-Qadr or on Shab-i-Barat. Whatever may be the night it has been reported that on this night a list of those who are to die is handed over to the angels. In this material world a person is carelessly engaged in such activities which warrant for his arrest in the heavens. Order for his death is given wherein there is neither any provision for influence nor for an appeal, nor the time fixed for his death can be altered for a minute. Ibn 'Abbas (may Allah be pleased with him) said : "All these things i.e., how much subsistence will be given to a person, how he will die, who will be born, how much will it rain, who will perform Hajj—all these things are copied from Divine tablet on Laila-tul-Qadr. In another tradition Ibn 'Abbas (may Allah be pleased with him) said: "You will see a man working in the bazaar but his name would be included in the list of those who whould die during that year. Abu Nadra (may Allah bless him) said : "On this night, the tasks required to be performed during the year are assigned to the angels. The good and bad deeds, subsistence and death, hardships, high and low rates of things are prescribed for the whole year."

'Ikrama (may Allah be pleased with him) said : "On Shab-i-Barat orders for the year are given and duties are assigned. The lists of dead and those who will perform pilgrimage are handed over to the angels. Neither any addition nor any reduction can be made in it. In a tradition the Prophet (peace and blessings of Allah be upon him) says : "The persons who must die from one Sha'ban to the other Sha'ban, their times of death are given in writing, so much so that a man marries in this world, a child is born to him but his name is included in the list of the dead." 'Aisha (may Allah be pleased with her) says : "The Prophet (peace and blessings of Allah be upon him) used

to fast frequently during the month of Sha'ban since the list of those who have to die during the year is prepared during this month. A man is engaged in getting himself married but his name is recorded amongst the dead. A person is going to perform Hajj but his name is included in the dead."

It has been reported in another tradition that 'Aisha (may Allah be pleased with her) asked the Prophet (peace and blessings of Allah be upon him) for his fasting much during the month of Sha'ban. The Prophet replied : "A list of the dead is prepared in this month and he wished that his entry in that list should be made while he was in the state of fasting." It has been reported in another tradition that on the night of the middle of Sha'ban Allah Almighty gives orders to the angel of death regarding the persons who are to die during the year. In another tradition God's Messenger (may peace and blessings of Allah be upon him) is reported to have said : "The sun rises daily with an announcement that an opportunity is being afforded to you for doing good deeds, for this will never come to you again in your life." Two angels make a declaration from heaven. One of them says : "O Ye who aspire for good deed, make full use of this opportunity." The second one says : "O ye who is doing bad deed, control yourself and desist from doing it." (Do not contribute towards your destruction). Two angels make an announcement. Out of those one says, "O God, reward him who spends money in the cause of Allah." The second says, "O God, one who refrains from spending it, destroy his wealth."

'Ata b. Yasar (may Allah bless him) says that on the night of Sha'ban a list is provided to the angel of death with instructions that he should deprive those of their lives during the year who are included in the list. Here a man is busy in the mundane pursuits of life, he is taken to wedding and is engaged in getting his house constructed whereas his name is included in the list of the dead.

Imam Ghazali says that a humble man even if he remains

immune from calamity, hardship, accident, worry, has the fear of death and its agonies haunting his mind and this makes him indifferent to the worldly pleasures, and it is enough for him to cast away his unmindfulness. The thing is itself so severe that a man should always keep himself busy in its preparation especially when no one knows, when it will come. It is the saying of a learned man that the string is in the hand of another one, no one knows, when he will draw it. Hazrat Luqman (peace be upon him) said to his son : "Death is a thing which no one knows when it will come Prepare yourself before it comes suddenly." It would be very strange if a man given to the worldly pleasures when suddenly comes to know that a constable is on his trace and will punish him with five lashes would not abandon the pleasures. The fact is that the very awareness of the fact will spoil all his sensuous delights and comforts that the constable has a warrant of his arrest and that he will apprehend him in a day or two. How sad it is that despite man's conscious of the fact that the angel of death will overpower him sooner or later inflicting upon him the tortures of death and causing him more pain than sustained by the flogging of a thousand whips, remains indifferent to the impending danger. Is it not the extreme end of pride and ignorance ? The crux of the matter is that it is only the sufferer who knows what hardship is accompanied by death. No other person can have any knowledge of it. He may base his knowledge on analogy or may judge to some extent from the condition of the dying person. It is evident that when a dead part of the body is cut off, no pain is felt (just like the dead skin of the body). But when the vital part or limb of the body is chopped or a needle is pricked into it, it feels intense pain. A limb of the body which sustains injury or is cut off or burns, feels pain because the soul and life have direct relations with each other. It is because of this close relationship that the soul feels the agony of the affected limb. Since soul permeates the whole body and runs in each limb, the affected limb feels pain in proportion to the part of soul permeated in it. How much the pain the whole soul will have to bear at the time of death, one can well imagine. Death draws out the whole soul direct which is spread in each limb of the body. There is no part of the body which feels so much pain as at the time of cutting a limb. The reason why pain is so acutely felt on that occasion is due to the fact that the soul severes its connection with the affected limb. If the limb is lifeless, no pain is felt when it is chopped off. If the mere separation of a part of the soul causes so intense pain, what pain a person will feel when the whole soul will be drawn out from all parts of the body. When a limb of the body is severed, the remaining soul survives in the whole body. As it is strong at that time, the man screams and writhes. If the entire soul is extracted, the man is de-energized and as a result of weakness cannot heave even a sigh of relief. However, if the body is strong, the sound varying with the vigour of the body, is produced out of it at the time when breathing becomes difficult. As soon as the vigour declines, the sound fades away and every limb of the body begins to congeal gradually. Since the soul first of all, leaves the feet and the body is gradually deprived of it, till it leaves the mouth, it is for this reason that at first feet are benumbed and then shanks and thighs are frozen. Similarly, every limb becomes insensible and suffers pain as much as is undergone when it is cut off. When the soul reaches the throat, eye-sight is lost. It is for this reason that the Holy Prophet (peace and blessings of Allah be upon him) used to pray to God for relieving him of the pangs and agonies of death. His followers also make this supplication but since they are ignorant of the pangs of death, they pray in a casual manner. This is the reason why the Prophets and saints have a dread of death.

Jesus Christ (may peace be upon him) is reported to have said to his apostles to pray for him to the effect that God should relieve him of the agonies of death as the fear of death had brought him close to death. It is said that a group of God-fearing men of Israelites came to a graveyard and after consulting with one another they concurred in praying to God for reviving a dead body in order to enable them to ask him about the

agonies of death, They prayed and a dead body was converted into living person with a mark of prostration on his forehead. He told that he had died fifty years ago and had been still feeling the pangs of death.

The Holy Prophet is reported to have said : "O Allah, Thou extract the soul from the sinews and bones and fingers, relieve me from the pangs of death."

According to Hazrat Hasan (may Allah be pleased with him) the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said that the pangs of death are as much painful as the wounds received by three hundred swords. Hazrat 'Ali (may Allah be pleased with him) used to persuade the fighters in the cause of Allah by saying that if they were not slain in the battlefield, they would die on beds. By One in Whose Hand is my life the agonies of death are more severe than the suffering caused by the infliction of a thousand strokes of sword.

Hazrat Auzair (mercy of Allah be upon him) is reported to have said that the effect of the pangs of death is felt by the dead up to the Day of Resurrection. According to Hazrat Shaddad b. Aus (mercy be upon him) death is the most severe of all the sufferings experienced during the span of life in this world or the next. It is more sharp than the teeth of saw, more piercing than the edge of the blades of scissors and more torturing than being baked in a cauldron. If the dead rise from the grave and give a description of the pangs of death sustained by them, no person would be able to pass the time comfortably in this world or enjoy a sound sleep.

It is said that when Moses (peace be upon him) died, Almighty God asked him how did he feel the agonies of death. He replied that it seemed to him as if an alive sparrow was being roasted in such a way that its soul lingered in the body and it found no way to escape. He is also reported to have said that his condition was just like an alive goat which was being flayed.

Hazrat 'Aisha (may Allah be pleased with her) is reported to have said that when the Holy Prophet (peace and blessings of Allah be ubon him) was going to leave this mortal world there was lying near him a cup full of water. He dipped his hand into the cup again and again and then moistened his face, prayed to God for relieving him of the agonies of death. Hazrat 'Umar (may Allah be pleased with him) asked Hazrat Ka'b (may Allah be pleased with him) to describe the condition when a man is in the throes of death. He replied : "Commander of the Faithful, the withdrawal of the soul from the body could be compared to the pulling out of a thorny twig after thrusting it into the human body in such a way that the whole body is in the grip of terrible pain."

This is a brief description of agonies of death. Besides this, there is impending dread of the horrible appearance of angel of death and his associates. The form they assume while taking the life of the sinners is so dreadful that even the strongest men cannot endure to see them.

Hazrat Ibrahim (peace be upon him) desired the angel of death to show him the shape he assumed at the time of extracting the soul of the transgressors. The angel of death told him that he would not stand this dreadful sight but Hazrat Ibrahim (peace be upon him) insisted on that. Then the angel of death requested him to turn his face and so he did. After a moment the angel of death allowed him to see. When Hazrat Ibrahim (peace be upon him) looked up, he beheld a dark black man (like a ghost) with long and bristled up hair, clad in black apparel, emitting filthy smell, his mouth and nostrils leaping out the flames. No sooner did Hazrat Ibrahim (peace be on him) see the apparition than he fainted. When he regained consciousness after a long time, the angel of death had restored his appearance. At this he said that even if there was no calamity in store for a transgressor, the dreadful appearance of the angel of death was sufficient to cause his death.

This is what falls to the lot of transgressors. But when the soul of God-fearing persons is extracted the angel of death appears in comely shape. Hazrat Ibrahim (peace be upon him) also expressed his desire before the angel of death to show him that comely appearance also. He saw before him a very beautiful young man dressed in a precious and immaculate attire and diffusing fragrance. Thereupon Hazrat Ibrahim (peace be upon him) said : "If all the pleasures are denied to a believer at the time of his death, the appearance of such a comely shape is an adequate compensation for him."

Episode of a King.

There was a king who decided to make a tour of his kingdom. He ordered a dress to be brought for him. His order was immediately complied with but he did not like it and instructed to bring another one. At last he selected the best dress. Thereafter three horses were brought before him but he rejected them one by one. At last all the horses were brought and he selected the last one. The accursed satan filled his mind with vanity. He mounted the horse in an ostentatious manner. His retinue and infantry accompanied him but, he out of haughtiness, did not care even to have a look at them. On his way he came across a distressed person dressed in rags. The man saluted the king but he gave him no response. The distressed person seized the bridle of his horse. The king rebuked him for his audacity and ordered to take his hands off from the rein. He told the king that he had business with him. The king ordered him to wait till he got down from the horse, but he told that he would speak to him just then, and saying that he snatched the bridle. The king permitted him to speak. He told the king that he would express that secretly. The king drew his ear near to him. The man said that he was the angel of death and that he had come to commend his soul to God. As soon as the king heard that, his face turned pale and he started stammering. After a moment the king requested the

angel of death to defer the matter and allow him to return home in order to enable him to settle his affairs and meet the members of his family. The angel of death said that he would not allow him time and that king would not be able to see his home and settle his affairs. On saying that, he extracted his soul from the body. The king fell down from the horse. After that the angel of death approached a pious Muslim, who was also going on a journey. The angel of death saluted the pious Muslim, who in turn also greeted him. The angel of death informed him that he had to tell him a matter secretly. The pious Muslim lent his ear near to him for the purpose. The angel of death disclosed his identity. The pious man gave him a warm welcome and said that his visit was auspicious for him because he was afflicted by his prolonged separation and added that he was more desirous of meeting him than any other person. The angel of death bade him to accomplish the task which he deemed necessary to finish. He said that he had no longing except that he wanted to meet God. The angel of death asked him to opt for the state in which he wanted to die, so that he could extract his soul in that very state. The man asked the angel of death whether he had been given an authority to that effect. The angel of death told him that he had been ordered to show respect to his desire. The man requested the angel of death to allow him to offer prayer after performing ablution and added that he should extract his soul at the time when he would be in a state of prostration. When he knelt down in prayer the angel of death extracted his soul.

Episode of a Wealthy Man :

There was a man who had accumulated huge wealth and there was left nothing which he had not purchased. He got constructed a magnificent palace which had the doors, where he posted guards. After the construction of the house he arranged a feast and invited all his relations and friends. He sat on a cosy and fine bed crossing his legs. When the guests were busy in their meal, he was saying to himself that he had collected all

sorts of things and there was left no need to buy anything for years to come. Hardly had he thought of it, when a beggar dressed in rags and a bowl slung round his neck came outside and began to knock at the door violently When the servants heard the noise, they ran out to see the foolish intruder. They asked him what the matter was. The beggar said to them to send their master. The servants wondered if their master would come out. They came back and narrated the whole story to their master who said that they should have given a lesson to the beggar. In the mean-time the beggar again started knocking at the door violently. The guards ran and reached the door. The beggar asked the servants to tell their master that he was the angel of death. On hearing that, they were confounded and conveyed the message to their master. He also lost his senses and said in a humble tone that they should request the angel of death to substitute another person in his place. Meanwhile, the beggar entered into the house and told the wealthy man to do whatever he liked because he could not return without extracting his soul. He heaped all things at one place and cursing them said that his indulgence in those riches had prevented him from offering prayers and he could not spare time to remember God with full devotion. The Almighty God gave those riches the power of speech who said : "Why do you curse us. It was due to us that you could have an access to the kings at a time when pious were driven out. It was because of us that you derived sexual pleasures from the beautiful women and led your life like a king."

> O rich man ! you employed us in the cause of evil, and we stood not in your way. Had you spent us in the cause of good we would have helped you in that noble cause also.

Episode of a Cruel Man :

Wahb b. Munnbih (mercy of Allah be upon him) is reported to have said that once the angel of death was on his way to take the life of a cruel man who had been extremely merciless. He met

the angel who admitted that he had taken lives of many persons. Wahb asked the angel of death whether he had ever felt pity for his victims. He told them that on one occasion he was filled with compassion for a woman who lived alone in a jungle. He was ordered to extract her soul at the time when she had given birth to a child. He was overpowered by the feeling of pity for that woman and her child and felt agitated as what would become of the lonely child in the desolate jungle. The angel told him that the cruel man whose soul he had to extract was the same child. The angel of death was astonished to hear the news and glorified Allah and hymned His praise and lauded His power.

Statement of Hazrat Hasan Basri on Death :

Hazrat Hasan Basri (mercy of Allah be upon him) is reported to have said that when a person dies and the members of his family start weeping, the angel of death stands at the door of the house and says that he was not deprived the dead person of his livelihood. So long he had to benefit himself out of his subsistence, he did. He has not cut the span of his life short. He is bound to visit the house again and again till all the members of the household would taste the cup of death. Hazrat Hasan (may Allah be pleased with him) is reported to have sworn to the effect that if the members of the bereaved family could have a look at the angel of death and hear him, they would have forgotten the dead body and turned to their ownselves.

Episode of a Cruel Israelite :

Yazid Raqqashi (mercy of Allah be upon him) is reported to have said that one of the cruel Israelites was cohabiting with his wife in his own house when he saw a stranger entering the house. He flew into rage and stepped towards him. He asked him who he was and by whose permission he had entered the house. The stranger replied that he had entered there with the permission of the owner of the house and added that no barrier could obstruct his way. He even did not consider it necessary

to seek permission at the time of meeting the kings. He was neither afraid of the dread of a cruel man nor anything could hinder him from approaching the arrogant and the haughty. As soon as the cruel man heard the stranger, he was terrified, started trembling and fell upon the ground prostrate. Thereafter he said that he was beyond all doubt, the angel of death, which the stranger admitted. Then the owner of the house requested the angel of death to allow him time in order to enable him to make a will. The angel told him that the time for making a will had lapsed and that his days were numbered. He further told that the appointed time of his death had approached which did not admit of any delay. The owner asked the angel of death where would he lead him. The angel of death told him that he would lead him to his own deeds (just as he has done the deeds, so shall he find his place). His place in the next world would be determined on the basis of deeds done by him in the world. The cruel man told the angel of death that he had done no good deeds and had made no preparation for the next world. Whereupon the angel of death informed him that he would lead him to (A reference is made to a verse of Surah لظیٰ نزاعۃ للشوی Ma'arij, the translation of which is) "But nay ! for lo ! it is the fire of hell, eager to roast. It calls him who turned and fled (from truth)". Soon after that the angel of death extracted the soul of the cruel man. As soon he died, the members of his family bemoaned and lamented. Some of them were weeping and others were crying. Yazid Raqqashi (mercy of Allah be upon him) is reported to have said : "If the people should know about the pangs of death which the dead man has to undergo, they would begin to lament over the pangs of death to be sustained by him rather than his actual death."

Episode concerning the Death of God-fearing Persons

Hazrat Sufyan Thauri (Allah be pleased with him) is reported to have said that when the angel of death touches the artery

of the heart of a person, he is deprived of perception, he becomes mute and forgets everything belonging to this world. The pangs of death are so severe that if a person is not overwhelmed by the hypnotic influence of death he is likely to bite those who would come to his grip. According to some traditions, when breath of a person reaches the throat, satan tries his best to lead him astray.

According to a tradition the angel of death keeps the persons under observation at the time they say their prayers. If he finds someone observe punctuality in saying his prayers, he instructs him before his death to recite "There is no god but Allah and that Muhammad is His servant and His prophet," and thereby removes satan away from him.

Mujahid (mercy of Allah be upon him) is reported to have said that when a person is at death's door, the faces of his companions are brought before him. If he had association with pious men, they are conjured before him and if he had association with transgressors, the same are shown to him. Hazrat Yazid b. Shajara (may Allah be pleased with him) is also reported to have said the same thing.

Rabi'a b. Bazah (mercy of Allah be upon him) who was a God-fearing man of Basra, is reported to have said that a man who was at death's door, was instructed by the people to recite : "There is no god but Allah," but he continued to mutter repeatedly "drink and let me drink a cup of wine". Similarly, there was a man in Ahwaz, who when he was about to die, was advised by the people to say : "There is no god but Allah" but he continued counting coins only.

On the contrary, those persons who made preparations for death, remember it during their lifetime and performed good deeds, for them, death was like a gift as told by the Holy Prophet (peace and blessings of Allah be upon him). When Hazrat Bilal (blessings of Allah be upon him) was on the verge of death,

his wife was aggrieved to learn that he was parting company with her but at the same time she expressed delight to think that Bilal would meet Holy Prophet (peace and blessings of Allah he upon him) and his noble companions (may Allah be pleased with all of them).

Hazrat Mu'adh (Allah be pleased with him) when he was leaving for his heavenly home he is reported to have prayed to God for prolonging his life in the world not because he had a love for it or intended to dig canals and plant gardens but because of the fact that he had a longing for deriving pleasure from that thirst which he would feel in the noon of hot season as a result of keeping fast, and wanted to devote his time to the religious preaching and move in those circles only wherein Allah was remembered much.

Hazrat Salman (blessings of Allah be upon him) is reported to have wept at the time of his death. Someone wanted to know the reason of his weeping at a time when he expected to meet the Holy Prophet (peace and blessings of Allah be upon him) who had died being well-pleased with him. He stated that he had wept not because he was afraid of death or was worried over severing connections with the world but because of the fact that he had made a covenant with the Holy Prophet (peace and blessings of Allah be upon him) that he would benefit from the world like a wayfarer only and he was sorry that he could not honour his pledge. On his death, it was noticed that his property was a bit more than the value of ten dirhams. It was that excess which had made him weep. After that he ordered a small quantity of musk to be brought to him and said to his wife to dissolve it and sprinkle it on his bed because a group of living beings was coming to him which constituted neither of human-beings nor of jinns. Hazras 'Abdullah b. Mubarak (may Allah be pleased with him) started laughing at the time of his death and said that one should do something for the attainment of such and such objects (he might have visualised the delights of the next world). He is

also reported to have said to his servant Nasr at the time of his death to place his head on the ground. The servant began to weep. He asked the servant the reason of his weeping. The servant told that he had lived a comfortable life but was dying like a beggar. He ordered the servant to keep silent and informed him that he had prayed Allah that He should cause him to live like rich persons but die as beggars.

'Ata b. Yasar (may Allah have mercy upon him) says: A man was about to die. Satan came to him and said: You escaped me—you did not come under my clutches. He told him: I do not feel secure from you.

Jariri (may Allah have mercy upon him) said: "I was sitting beside Hazrat Junaid at the time of his death. He was reciting the Holy Qur'an." Some one said: "It is an awful moment. This time is not fit for reading the Holy Book. He asked: Will there be any better time for reading the Holy Qur'an than the present moment—the moment when the last entry is going to be made in any scroll."

Someone told Hazrat Junaid (may God show mercy to him) that Hazrat Abu Sa'id Khazaz seemed to be in a very happy mood at the time of his death. "What was the matter?" It was inquired of him. He told him: "Had he, at that moment, courted death in a state of happiness it would have been delightful for him."

When Hazrat Zunun Misri (may God show mercy to him) was dying, somebody asked him: "Do you wish to say something? Have you any desire to express?" He told: "I crave only for one thing and that is to know Allah before I die."

A person says that he was sitting with Mumshad Danuri (may God show mercy to him) that a beggar came there and said: "Is there a clean and holy place to die?" He made a sign towards a place nearby where a fountain was also playing.

The man went to that place, and performed ablution and then prayed. After that, he slept at ease and died.

Fatima, the daughter of Abu 'Ali Roudbari (may God show mercy to him) said : "When her brother was dying, his head was in her lap. He opened his eyes and said : 'The doors of the heavens are opened and the paradise is decorated, and a voice is being heard : O Abu 'Ali ! although you were not ambitious for such an elevated place, but We have bestowed upon you a place of great honour." After that he recited two verses, the translation of which is given below :

> By God ! I have never cared to fall in love with anyone else save Thee. I am experiencing that Thou art making me anxious by Thine indisposed eyes and also by Thine cheeks seeming to be red due to extreme modesty.

The Story of the Young Man :

Hazrat Ibrahim Khawas (mercy be upon him) says : "I was going for Hajj in the company of many other friends who had set out for the same purpose. I was, during the course of the journey, overcome, at one moment, by an urge of solitude, and there arose a keen desire in my heart to travel alone by leaving the company of all of my companions. I left that path on which all were travelling and adopted another path, where I was alone. I continued my journey without any break for three nights and during this time I neither thought of eating nor of drinking, nor did I think of anything else. After travelling for three days and three nights, I reached thick green forest wherein were growing fruits and flowers of numerous kinds—all fragrant and sweet. In the midst of these gardens there was a bubbling spring. I perceived it as paradise and was extremely amazed. I was still in the grip of this amazement when I happened to see a party heading towards me. The faces of its members were like human beings and were wearing beautiful sheets of cloth having pictures upon them. These people surrounded me and saluted

me. I responded to their salutation, and said : "Where are you and where I am?" Then a thought came to me that these were jinn. In the meanwhile, one of them said : "There is disagreement between them on a proposition and that we belong to the race of jinns who at the night of taking an oath of allegiance for the next world, had listened to the Holy Book of Allah from the Holy Prophet (peace and blessings of Allah be upon him) relieved us from all the worries of the world, and the Glorious God decorated this place for us." I asked : "At what distance is that place (from this place) where I had left my companions of journey?" On this question of mine, one of them smiled and told : O Abdul-Ishaque ! Mysterious are the ways of Allah. There never came a person belonging to our specie except one person. A young man of your race had come here and died at this very spot. Lo ! This is his grave. I saw his grave which was situated near the brink of a pond in the circumference of which there was a small garden, wherein were growing flowers of such a kind that I had never seen before." Then that jinn began to say : "The distance, between this and that place, is so much that one would take months to cover it." Ibrahim (mercy be upon him) said : "Good ! Tell me the traits of that boy." One of them told : "We people were discussing about the intense of Allah while sitting beside that spring and, in the meantime, there came a young man, who saluted us. We responded to his salutation," and asked him : "O young man ! Where have you come from?" He told : "I have come from the city of Neshapur." We asked him : "How many days have passed since you left this city?" He replied : "Seven days." We asked him : "What was your object for leaving the city?" The young man told : "I have heard the Holy Commandment of the Almighty and Glorious God the translation of which is given below :—

> "Turn unto your Lord repentant, and surrender unto Him, before there comes unto you the doom, when you cannot be helped from any quarter" (Surah—The Troops).

We asked the young man : "What is meant by "Penitence"

and "Doom ? He began to explain that and when he came to discuss the "Doom", he screamed and died. We, the people, buried him into this grave. Ibrahim (mercy be upon him) says: "I was very much impressed to hear this story. After this, I went near the grave of that young man and saw there lying a very big bouquet of Narcissus on the side of his head, and, on his grave, found some words written in Arabic, the translation of which is as follows :—

> "This is the grave of Allah's friend who died because of his keen sense of modesty."

And there was written, on a leaf of Narcissus, the explanation of "Penitence". I read that. Those jinns asked me to tell them the meaning of it. I told them the meaning of it and they became very glad and began to revel ; and, then coming back to the previous state of mind said : "Our problem about which we were in disagreement with each other, has been solved." Ibrahim (mercy be upon him) says : "I then felt some drowsiness. After this when I woke up, I was near the mosque of 'Aisha (God be pleased with her) which is in the neighbourhood of Tan'im (near Mecca) and found a bouquet of flowers lying in my clothes, which remained in my custody for one year and its flowers remained fresh for one year. After a few days, it was, however, found to be lost by itself."

The Story of a Woman :

Abu-ul-Hassan Siraj (mercy be upon him) says : "Once set out for the performance of pilgrimage (Hajj), I was making a circuit of Holy Ka'ba when I happened to see a fair-faced woman. I said : By God ! I have not seen such a beatiful woman so far. All this beauty of her face is because of the fact that she must not have suffered any grief or sorrow." She heard this statement of mine and said : "What have you said ? By God ! I am immersed into griefs and my heart is afflicted with adversities and misfortunes and no one is there to share with me the pangs of grief." I asked : "What happened to you ?" She

said : "My husband slaughtered a goat. My two small children were playing and an infant was in my lap. I stood up for cooking meal." Thereupon one of these two said to the other : "May I tell you how our father slaughtered the goat." The other replied in the affirmative. And at once he killed his brother like a goat by laying him on the ground. He then ran away on account of fear, and climbed up a mountain where a wolf devoured him. His father went out in search of him and, during the course of his quest of him, he died due to the intensity of thirst. I caused the infant to sit and went towards the door of the house with the hope of getting some information about the whereabout of my husband. The infant crawled to the fire upon which the earthen pot was lying. As soon as, he disturbed it, it fell upon him in the boiling condition as result of which his body was burnt removing the flesh from the bones. I had one young daughter who was in her husband's house. When the information of this calamity reached her, she fell down dead. It was I who was left alone." I asked her : "How did you endure all these misfortunes ?" She said : "As person who would ponder over 'Patience' and 'Impatience', would see much difference between them. The reward of 'Patience' is noble and, for 'impatience' there is no reward." Then, she recited these three verses and went away. The translation of these verses is as follows :

> "I endured because endurance is the best thing to rely upon. If any advantage could be obtained by 'impatience' I must have adopted it. I endured many a misfortune that if these fell even on mountains, these must have broken into pieces. I exercised a full control over my tears and thus barred them to come out. Now, those tears are falling within my heart."

The Story of Rashid Bin Sulaiman :

Hazrat Dahhak Maz'ahim (mercy be upon him) says : "On

Friday night, I went out with the intention of visiting the principal mosque of Kufa. It was a moonlit night. In the yard of the mosque, I saw a young man, lying prostrate and weeping bitterly. I took him for a friend of Allah. I approached him with a view to listening to his talk. He was saying :

"O Master of all Honour ! I only trust in Thee. Prosperous is he whose main objective is to seek Thy pleasure. Prosperous is he who spends the whole night in awe and fear of Thee and gives vent to his feelings of sorrow only before the Master of all glory. And he has no objective and no care besides this that he may spend his life in ceaseless love of Allah. When he under the cover of night, is busy supplicating Allah, He responds to his supplication saying : 'Here I am with you."

He was repeating these words with tears welling up from his eyes. It was out of sympathy that I also began to weep. Then he spoke in such a manner as if he were seeing some celestial light and hearing someone reciting the two verses, the translation of which is given as under :

"My bondsman ! Here I am.
Thou art under My Protection,
And what thou art saying is audible to Me.
My angels are fond of Thee,
And all Thy sins have We forgiven."

Then I, (says Hazrat Dahhak) said to him : "May peace be upon you !" He, in return, said : "May peace also be upon you !" I said : "May the Glorious Lord bless this night for you and take pity upon you ; but let me know who you are ?" He said : "I am Rashid bin Sulaiman." I recognised him by name, as I had already heard about his qualities and had a keen desire to meet him but failed to do so. The Almighty God had that day provided me an opportunity to do so. When I requested him to stay with me, he said : "It is very difficult. When a human

being is blessed with the delights of Communion with his Lord, he can never have any affinity with the creatures save Him. By God ! If any of these saints of the past happens to pass by us, he will certainly say : 'These people do not believe in the Last Day'. After saying this Rashid disappeared. God knows better whether he flew to the sky or disappeared into the earth. Separation from him aggravated my griefs and I prayed to God that He may again provide me an opportunity to meet him before I die. Once I set out for Pilgrimage (Hajj) and saw under the shade of the wall of the Holy Ka'ba, surrounded by people who were reciting to him the Surah An'am. On seeing me, he smiled and said : "This is the fruit of the kindness of learned Ulema and that was the blessing of the saints." Then he stood up and shook hands with me and embraced me and said : "Did you beg your Lord for your meeting with me." I replied in the affirmative. He said : "All praise is due to Allah. I blessed him. Then I requested him to let me know what he had seen and heard on that night." He cried so loudly that I thought as if his heart would break. He fell down senseless on the ground and the people, who were surrounding him and reciting the Qur'an to him, had gone away. When he regained his senses, he said : "O my brother ! You do not know the depth of grief and terror which is in the hearts of Ailah's friends, as they disclose His secrets." I asked him : "Who were those people who were reciting beside you ?" He told : "That was a party of jinns. I respect them due to my old relations with them. They perform Pilgrimage (Hajj) in my company every year, and recite to me the Holy Qur'an." Then he bade me farewell with blessings saying :

"May the Almighty and Glorious God arrange your meeting with me in the heaven where there will be neither separation, nor toil, nor grief, nor affliction. After saying this, he disappeared. Hereafter I never saw him."

The Story of a Girl :

Muhammad b. Hussain Baghdadi (mercy be upon him)

says : "Once I set out for Pilgrimage (Hajj). I was, by chance, passing through the bazaar of Mecca when I saw an old man holding the hand of a girl, who had grown pale but had a radiant face." That old man was crying out : "Is there one to purchase this girl ? Is there anyone willing to pay more than twenty gold coins as a price for her with this condition that I shall not be accountable for any shortcomings of hers." I went near that venerable old man and asked him : "We have come to know of her price, please tell us about her shortcomings." He then counted them.

> "She is a mad girl; and always looks worried, she offers prayers throughout the night, observes fast during the day ; neither eats nor drinks and likes solitude at every place."

These qualities of hers fascinated me and I purchased her and brought her to my dwelling place. I saw her sitting lowering her head towards the earth. Then raised her head and said : "My junior master ! Which is your native country ? Allah may shower His mercy upon you." I told her : "It is Iraq." She asked : "Which part of Iraq,—Basra or Kufa ?" I told her : "It is none of these two." She again said : "Do you belong to Baghdad ?" I said : "Yes." She exclaimed with joy and said : "It is the city of pious men ; it is the city of God-conscious persons." I wondered how this handmaid, who has been transferred from one cell to another, has knowledge of the pious persons. I, just out of fun, asked her : "Which of these pious men are known to you ?" She began to count them thus :

> "Malik b. Din'ar, Bashar Hafi Salih Mari, Abu Ha'tim Sajastani, Ma'ruf Karkhi, Mohammad b. Hussain Baghdadi, Ra'bia, 'Advia, Sha'wana and Maimuna (mercy be upon them)"

I asked her : "How do you come to know about all these pio is persons." She said : "O young man ! How can I remain ignorant about them. By God ! These people are the

physicians of hearts. These are the people who are closely related to Allah and have thus no care but to seek His pleasure. Their main object of devotion is their Lord. How excellent is their aim, that they are devoted to one Independent Being. Neither do they entangle themselves in the world nor its pleasures and problems." Thereupon I told her : "O girl ! I am Mohammad b. Hussain." She said : "I prayed to God that He might afford me an opportunity to see you. What about your fascinating voice by which you revived the dead hearts of your disciples (followers) and the eyes of the listeners seemed to be fond of it ?" I told her : "I am still blessed with it (the fascinating voice)." She said : "By God ! Recite to me some part of the Holy Qur'an." I recited : "With the name of Allah, the Beneficent, the Merciful." She cried loudly and became unconscious. I sprinkled water on her and she felt some relief, and said : "When His name has such a deep impact, what would happen to me at the moment which I would know and see Him in the heaven ?" Then she said : "Well ! Recite the Quran. May God shower His mercy upon you." I recited a verse from the Holy Qur'an, which is translated as follows ;—

> "Do those people, who commit ill-deeds, suppose that We shall make them as those who believe and do good deeds the same in life and death ? Bad is their judgment !" (Jathiya-2)

On hearing this Qur'anic verse, she said : "Thank God ! Neither did I worship anyone else nor did I kiss any idol." She then requested me with a blessing upon me to recite some more verses. I recited Qur'anic verse, the translation of which is given below :—

> "Lo ! We have prepared fire for disbelievers. Its tent would enclose them from all sides. If they ask for showers, they will be showered with water like molten lead which burneth their faces. Calamitous the drink and all ill the resting-place !" (Kahf-4)

She then added : "Why have you made your heart so gloomy. Make it live amidst hope and fear." She prayed : "May the Almighty and Glorious God show you His mercy !" She then requested me to recite some more verses. I recited a verse from the Qur'an, which is translated as under :—

> "On that day (i.e. the Day of Judgment) many of the faces will be as bright as dawn, laughing and rejoicing at good news." ('Abasa).

I also recited this Qur'anic verse : "Faces on that day will be resplendent, looking towards their Lord."
(Qiyyama R-1)

Thereupon she said : "Alas ! To what extent shall I be anxious of His meeting on the Day when He will be manifesting Himself to His friends." She then prayed : "May Allah bless you with His mercy ! Recite some more verse." I recited some Qur'anic verses which are translated as follows :—

"There wait on them immortal youths
With bowls and ewers and a cup from a pure spring
Where-from they get no aching of the head nor any madness,
And fruit that they prefer,
And flesh of fowls that they desire.
And (there are) fair ones with wide, lovely eyes.
Like unto hidden pearls,
Reward for what they used to do
There here they no vain speaking nor recrimination
(Naught) but the saying : Peace (and again) peace.
And those on the right hand ; what of those on the right hand ?
Among thornless lote-trees
And clustered plantations
And spreading shade.
And water gushing,

And fruit in plenty
Neither out of reach nor yet forbidden,
And raised couches ;
Lo ! We have created a (new) creation
And made them virgins.
Lovers, friends,
For those on the right hand." —(The Event-I)

Then the girl told me : "Yours is an engagement with Hurs. You shall spend something on the wedding gifts." I asked her : "What will be their wedding (gift) because I am a poor man." She told : "Their wedding (gift) is to say Tahajjud (a prayer offered after mid-night), keep fast during the day time and have love with the poor and orphans. After this, that maid recited six poetical verses which are translated as under :—

"O that man ! Who seeks engagement with hurs (heavenly virgins) in their veils.
And is desirous of them despite their dignity,
Let him gird up his loin ;
And show no laziness
Strive hard against your self
And train it to endure (hardship)
Observe Tahajjud prayer after mid-night
All these deeds are the nuptial gifts of heavenly virgins,
If thine eyes happen to see them
When they are turning their attention to these
With swelling breasts,
Walking in company of other girls of their age
With shining necklaces on their chests,
All worldly elegance will then
Appear to thee as frivolous."

After having recited these verses, she became unconscious. I again sprinkled water on her face whereby she got some relief. Then she prayed : "O God ! Protect me from the torment. I am,

no doubt, the one confessing her sins. Thou hath generously forgiven my sins. Thou art the Gracious and the Beneficent. The people have formed a good opinion about me. But, if Thou forgivest not my faults, I shall be undone. There is no way for me except to have the hope of Thine forgiveness and to expect nothing but Thine Mercy."

After reciting these poetical verses, that girl again became unconscious. When I reached near her, she had died. I received a severe shock and went to the bazaar to purchase things for her funeral. When I returned from the bazaar, I found her corpse shrouded and perfumed ready for the grave. Her shroud (the dress for the grave) consisted of two green sheets of cloth, which was a dress of heaven. On the shroud, there were written two lines with heavenly light. In the first line, there was written, Kalimah Tayyabah : "There is no God save Allah, and Muhammad is His Messenger." The other line consisted of a Qur'anic verse, which is translated as under :

"Remember. No fear shall come upon the friends of Allah, neither shall they grieve."

I, with the assistance of my companions, carried her bier. After saying funeral prayer, I burried her, recited Surah Yasin over her grave and returned to my small private apartment. Tears were flowing from my eyes. I experienced much agony on account of her death. On coming back, I said two rakats of supererogatory prayer and fell asleep. In the dream, I saw that girl walking in heaven. She was in a very small but fragrant garden of Saffron. She was wearing the suit of silk and brocade. She was also wearing a crown on her head studded with pearls. She was wearing shoes made of precious stone. The fragrance of musk and ambergris was emitted from her body. Her face was brighter than the sun and the moon. I said : "O girl! Stay for a while and tell me for what deed, you have been blessed with this place of dignity." She said : "All this is due to my

affection showed to the poor and the orphans, my prayer for forgiveness and my act of removing from the way of the Muslims the things causing inconvenience to them." She then recited three poetical verses, which are translated as follows :

"Fortunate is the person
The eyes of whom at nights
Do remain vigilant.
And passes the night in anxiety of His Master's great love.
And laments upon his shortcomings and weeps for his fault of the day,
And stands alone at night,
Does count stars for fear of Allah's punishment.
And the eye of Allah is watching all this state of affairs."

The Story of a Christian Young Man :

It was the practice of Hazrat Ibrahim Khawas (mercy be upon him) that whenever he set out on a journey to some place he neither divulged it to anybody nor anyone could have any knowledge of it. He used to take one jar for ablution in his hand and then set out on the journey. Hamid Aswad (mercy be upon him) says : "Once I was, in his company, sitting in the mosque when he took that jar and set out. I also followed him. When we reached Qadsiya, he asked me : 'Hamid ! Where do you intend to go ?' I told him : 'I only want to accompany you.' He informed me : 'I intend to visit the sacred Mecca.' I stated : 'I shall, if Allah so wills, visit that place (Mecca).' After three days' journey, another young man joined us. He travelled with us for a day and night but did not observe a single prayer. I requested Sheikh that the third person who had joined us had not said any prayer. The Sheikh asked him : 'Why have you not observed the prayer ?' He told : 'The prayer is not obligatory for me.' He asked ; 'Why ? Are you not Muslim ?' He told ; 'I am a Christian, and in Christianity, I spend my life reposing my trust in God. My inner self had whispered that I

no doubt, the one confessing her sins. Thou hath generously forgiven my sins. Thou art the Gracious and the Beneficent. The people have formed a good opinion about me. But, if Thou forgivest not my faults, I shall be undone. There is no way for me except to have the hope of Thine forgiveness and to expect nothing but Thine Mercy."

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had become perfect in the matter of trust.' I refuted his claim and brought him in this wilderness where there was none save one God, with the intention of testing his claim. The Sheikh however, said nothing but walked on and advised me not to interfere with him and let him travel with them. He travelled on with us until we reached "Battan Mard". The Sheikh put off his dirty clothes and washed them. Then he asked that boy: 'What is your name ?' He told : 'My name is Abdul Masih.' The Sheikh told : 'O Abdul Masih ! This is now the boundary of Mecca. In other words, this is **Haram Sharif** and the Almighty and Glorious God has prohibited the entry for those who ascribe partners to Allah.' Thereupon, the Sheikh also recited to him a Qur'anic verse, the translation of which is :—

> "Those, who ascribe partners to Allah, are dirty. They should not even come nigh the sacred mosque."

And the out come of the test you wanted to give to your inner self, is already known to you. So you should not enter Mecca. If we happen to see you there we will object to your presence. Hamid says : "We left him there and moved forward. We reached the sacred Mecca. Subsequently when we reached 'Arafat, we saw that boy there wearing the ihram. He came to us by looking at the faces of the people (pilgrims) and fell down at the feet of Sheikh. The Sheikh asked : "O Abdul Masih ! What has happened to you ?" He requested the Sheikh not to call him by this name of his, as he was not then the servant of Masih but a slave of that Being whose slave was also Hazrat Masih (peace be upon him). Hazrat Ibrahim (mercy be upon him) asked him to tell him his history. He narrated thus : "I sat down at the place where you had left me. And when another caravan of Muslims came there, I liked the Muslims, wearing ihram, and joined their company by impersonating myself as a Muslim. On reaching the sacred Mecca, when I saw Allah's House all other religions, except Islam, had paled into insignificance. I took bath, became a Muslim and put on ihram.

I have been looking for you since this morning. Thereafter, he and we remained together until he breathed his last in the company of the saints."

Story of a child belonging to family of Hazrat Imam Husain :

Hazrat Behlole (mercy be upon him) says : "I was walking on a road of Basra when I happened to see some boys playing with walnuts and almonds, and a boy, standing near them, was weeping. I thought that perhaps the boy had no almonds and walnuts, and that was the cause of his weeping." I said to him : "O son ! May I buy for you walnuts and almonds that you may also play with them." He looked at me and said : "O Behlole ! Are we born to play ?" I asked him : "What is then the purpose of our birth ?" He told me : "To acquire knowledge and worship God." I said : "May the Almighty and Glorious God bless you with long life. Let me know where you have come to know of this thing ?" He said : "This is a Commandment of the Almighty God written in the Qur'an and he recited to me this verse :

> "Deemed ye then that We had created you for naught and that ye would not be returned unto Us." (The Believers-6)

I said, "O son ! You seemed to be a great philosopher and as such, give me some advice." He recited the following poetic verses :

> The world is mortal. Every one is ready to march away from this world. So neither the world is immortal for any living one, nor any living one is immortal for the world. Death and misfortune seen to be rushing violently toward man.
>
> So, O foolish ! Ye hath been deceived by the world.
>
> Come to thyself and earn from the world something to depend upon.

After reciting these poetic verses, the boy turned his face towards the sky and raised his hands. A stream of tears flowed down on his cheeks and he was saying :

"O That Hallowed Being Who is implored and trutsted in.

O that Hallowed Being in Whom when one trusts, one cannot meet with failure

But his hope is fulfilled."

After having recited these verses he fell down senseless upon the ground. I raised up his head at once and placed it in my lap and started wiping with my sleeve the dust which had besmeared his face. When he came to his senses, I said : "O son ! why are you overwhelmed with such an awe. You are too young to commit any sin." He said : "Behlole ! Leave it aside. I always saw my mother, first putting the small pieces of wood in the fire and then the big ones. I am afraid that I may not be put into the Fire of Hell first like small pieces of wood." I said "O son ! You seem to be a wise man, hence you should give me advice." Thereupon, he recited fourteen poetic verses, the translation of which is given below :—

"I remained careless and the angel of death is pursuing me with death. If I do not leave the world today, I shall have to leave it tomorrow without fail. I embellished my body with excellent and fine dress in spite of the fact that my body must suffer decay. I am at present, witnessing that scene, when I shall be lying decayed into the grave. There I shall be lying under the heap of clay and underneath there shall be an abyss and all this beauty and elegance of mine will vanish away and become extinct so much so that there shall not be any flesh and skin on my bones. I am perceiving that life is going to finish but the ambitions are still yearning in my breast and there still remains a very long journey to be covered ; and there is also not a little provision for the journey; and I defied my Seer and Protector

by committing sins openly and have committed evil deeds, which now cannot be undone. And I concealed my sins from the people so that my vices may not come to their notice. But, all my secret sins will tomorrow become apparent before the Great Master (Allah). I, no doubt, fear Him but I also trust in His extreme clemancy and would continue to trust in Him as that He is All-Forgiving. Who can, except Him, grant forgiveness. All praise is undoubtedly due to that Perfect Being. Had there been no other calamity after death, but decay, it could alone serve as a grim warning against our sensuous pleasures. But what should we do, we have lost our wits. We did not take a lesson from any thing. So, there is now no way for me, but to pray to the effect that the Forgiver of sins may pardon my sins. When a fault is committed by the servant, it is the Master who forgives him. I am, no doubt, the worst slave, who committed the sin of breaking the covenant of my Allah and the disloyal slaves are faithless. O My Master when Thy Fire will burn my body, then in what condition shall I be, as even the hardest stones cannot endure that Fire. At the time of death, I shall be left alone; and, in the grave, I shall be going alone. I shall also be raised alone from the grave. (There shall be no one to help me at any place). So O That Perfect Being Who Himself is Alone and hath no partner with Him ! Take pity on such a person, who has been left alone."

Hazrat Behlole (mercy be upon him) says : "On hearing these poetic verses of his I was so much impressed that I fell down senseless upon the ground. When I, after a considerable time, regained my senses, that boy had gone away. I asked those children playing there about that boy." They said : "Don't you know him ?"

He is from the descendents of Hazrat Imam Husain (may God be pleased with him). I said : "I was myself anxious to

know about his lineage. In fact, this fruit could have been of that tree only. May Almighty God benefit us with the blessings of that family ! O God ! Accede to our prayers."

The Story of a Devotee of Allah

Abu Sa'id Moosli (mercy be upon him) says ; "Fath b. Sa'id (mercy be upon him), after saying the prayer of Id-ul-Adha returned quite late. On return, when he saw that the smoke of the cooking of meat was coming out from inside the houses, he began to weep and said : "The people have, by sacrifices, gained access to Thee. O my Lord ! Alas ! Would that I knew that what I should sacrifice ! After saying this, he fell down unconscious. I sprinkled water on him. He came to his senses after some time. Then, he stood up and went away." When he came in the streets of the city, he turned his face towards the sky and said : "O my Lord ! Thou knowest the long period of my grief and my wandering from street to street. O my Lord ! How long wilt Thou keep me imprisoned here. After saying this he again fell in a swoon. I again sprinkled water and he felt some relief. After few days, he breathed his last."

The Story of a Cruel Person

One of the rulers of Bukhara was a great tyrant. One day he was going on his ride when he happened to see a dog suffering from itch and cold and thus in the grip of great trouble. As soon as that cruel king saw him; tears welled up in his eyes, and asked his servant to bring that dog to his home, and to look after that until he returned. After giving this instruction he took his way. When he returned, he ordered them to bring the dog and got it tied in a corner of his house. He threw a piece of bread and, got the water placed before it, and caused the oil to be rubbed on it and got the body covered with a sheet. Fire was lit around that in order to protect it from severe cold. Since this incident, only two days had passed when that cruel ruler breathed his last. A pious man (saint) who was well aware of

his cruelties and atrocities, saw him in a dream. He asked him: "What has happened to you ?" He told : 'The Almighty God caused me stand before Him and said to me : 'You were a dog (i.e., ye did works like dogs and not like human-beings). 'So, We gave ye a dog that is, We favoured ye with Our Forgiveness, because of your kind treatment with that dog and as for Mine rights upon you, I decided to forgo them. Almighty God is very gracious. He is Master of all the gracious ones. He is the King. His kindness is boundless. If He is pleased even with an insignificant deed of a person that person is successful. The man should always try to seek His Pleasure as no one knows when for a small liking of His, one may attain salvation."

The Story of Hazrat David

It is a tradition from Abu Huraira(mercy be upon him) that Hazrat Muhammad (peace and blessings of Allah be upon him) said Hazrat Dawud (mercy and blessing be upon him) was an embodiment of modesty. Whenever he went out, he used to close the door of his house. One day he went out after bolting the door as usual, but on his return, he found a man standing inside the house. He asked : "Who are you ?" He told : "I am that being who is not afraid of the Kings even and whom none can refuse admittance." He said : "By God ! You are the angel of death. You are welcome. You have brought the commandment of the Almighty God." After saying this, he lay down by covering himself with a sheet and angel of death extracted his soul.

It is a tradition from Tibrani on the authority of Hussain (may God be pleased with him) that Gabriel (Arch angel) visited Hazrat Muhammad (peace and blessings of Allah be upon him) during the days of his last illness, and asked : How are you ? The Holy Prophet told him that he was seriously ill. In the meanwhile, the angel of death knocked at the door and asked for the permission to come in. Hazrat Gabriel said : "O Muhammad (peace and blessings of Allah be upon him) That is the angle

of death (Izra'il). He seeks your permission to come in. Prior to this, he never asked for such permission and would never ask after this.'' Muhammad (peace and blessings of Allah be upon him) said : "Let him come in." Gabriel permitted him. The angel of death appeared and stood up before Hazrat Muhammad (peace and blessings of Allah be upon him) and said : "The Almighty God hath sent me to you with His explicit instruction to do as you like me to do. So, if you allow me to separate the soul from your body, I will do this otherwise not." Hazrat Muhammad (peace and blessings of Allah be upon him) asked him : "Are you authorized to do so." He replied in the affirmative with the remarks : "O Messenger of Allah, Allah hath given me such a command." Then Gabriel told Hazrat Muhammad (peace and blessings of Allah be upon him) : "God is very eager to meet you." Thereupon, Hazrat Muhammad (peace and blessings of Allah be upon him) said : "O angel of death! Comply with the order of Allah." Upon this, the angel of death seized the breath of Hazrat Muhammad (peace and blessings of Allah be upon him).

The description of the angel of death (Hazrat Izra'il) and his companion-angels

Here is a commandment of Almighty God contained in a Qura'nic verse :

> So much so when any one of you dies, Our angels take him into their possession and they do not exceed the limit.

Ibn 'Abbas (May Allah be pleased with him), while elucidating the meaning of this Qur'anic verse, has said : The angels referred to in this verse are meant to be the helper-angels of death (Hazrat Izra'il). And Wahb b. O Munibbah has said : "The angels who visit the man and record his age, take his life also and after taking that they hand it over to the angel of death (Izra'il) who is their leader."

There is a tradition from Abu Huraira (may Allah be

pleased with him) that when the Almighty God decided to create Adam, one of the angels supporting heaven was sent down to the earth to bring some clay. As he was about to take clay the earth said : "I adjure you in the name of that Hallowed Being, Who hath sent you not to take clay from me as tomorrow it will have to burn in the Fire." On hearing this, the angel dropped the idea. When he presented himself to God, He asked him : "Who prohibited you to carry out My order ?'' The angel implored : "O God ! The earth begged me in Thy name not to take clay and so I dropped the idea.'' Then the Almighty God deputed another angel to bring clay from the earth. To him also the earth begged in the name of Allah not to do so. Subsequently, God sent down all the angels one by one and all of them were helpless in bringing the clay. Thereupon, the Almighty God sent down the angel of death (Hazrat Izra'il). When the angel of death determined to take clay, the earth implored him also in the name of Allah not to do so. The angel of death said to earth : "I must comply with the order of One Who has sent me to the earth." Then ne took from each and every part of the earth some clay of good and bad quality and appeared before God, and fashioned Adam's body by fermenting that with Heaven's water.

Zuhri has also narrted such a tradition. He said that the former angel was Israfil while the latter was Michael. And Ibn Mas'ud and many other companions of the Holy Prophet (peace and blessings of Allah be upon him) have said that the prominent angels are Gabriel and Michael.

THE BURIAL OF THE DEAD

We praise Allah and invoke blessings upon the Gracious Messenger

With the name of Allah, the Beneficent and Merciful.

The Burial of Dead Bodies

Regarding the burial of dead bodies, a chart giving details

of clothes for the coffin and other requirements concerning it is divided into the following parts :—

(1) The description of the throes of death.
(2) The description of washing the dead body.
(3) The description of shrouding the dead body.
(4) The description of carrying the bier to the grave.
(5) The description of the funeral prayer.
(6) The description of the grave and the rites of burial.
(7) The description of visiting the graves.
(8) The description of necessary information pertaining to the burial.

1. The description of the throes of death

When the sins of death become manifest on a person, when his footsteps begin to stagger and he is unable to walk properly ; the nose is curved, pits appear on the temples and the skin of the face becomes stiff we should lay him down on the right side of his by keeping his face in the direction of Holy Ka'bah. And it is preferential if a pious man recites loudly near him "Kalimah-e-Shahadat" :—

> I declare that there is no God but Allah, and I declare that Muhammad is His servant and His Messenger (Prophet).

And the pious man should not compel the dying man to recite the same as he is undergoing the agonies of death. If he recites it (Kalima-e-Shahadat) once, it is sufficient. If he subsequently speaks about anything, the pious man should again advise him in the same manner. And it would be quite advisable if the pious man recites to him "Sura Ya Sin" by sitting near him and God-fearing people should come and sit near him. When he is dead, his beared should be tied to his head with a piece of cloth and his eyes closed softly. And one should, at the time of tying the cloth, recite to him the following tradition :

> In the name of Allah, and with (the blessing for one) who follows the creed of Ibrahim : O Allah ! make his affair easy for him and make-his subsequent (journey) light for him and bless him with his meeting with Thee and make that better for him what he has been able to get than what has gone out of him.

And his hands and feet should be laid to rest straight and it is better if his clothes are put off and his body covered with a sheet of cloth and his clothes be placed on the cot or wooden bench and should not be left lying upon the ground. Then his relatives, friends, intimates and others, living in his neighbourhood, should be informed of his death so that they may join his funeral prayer and pray for him. And it is quite advisable if his debt is cleared off. And the arrangements for his burial are made at once. Before washing his dead body the recitation of the Holy Qur'an by his side is prohibited.

2. How the dead body is to be washed

The washing of the dead body is an obligatory act. In other words, it is a duty enjoined upon all Muslims, but, if performed, by one, it is supposed to be performed by the whole Muslim community. The moment we intend to wash the dead body, the wooden bench, meant for washing, should be fumigated with fragrance. In other words, all the four sides of the bench should be fumigated with fragrance either once, or thrice or five times, and then the dead body should be placed on it, and, it would be better if a curtain is hung on all sides. Then put off the clothes of the dead and cover the body from the navel to the knee. And a piece of cloth should be wrapped on one hand, and then his private parts cleansed and then his limbs should be washed in the manner as ablution is done. However, if the deceased is a child, then there is no need of the performance of the ablution. The manner in which this ablution is required to be performed is given below :—

First, wash the face of the dead person, then wash both the

hands upto the elbows, then wipe his head with both hands. Lastly wash both the feet, but the right one should be washed first. And don't pour water into the mouth and the nose. Some scholars are of the opinion that a piece of wet cloth should be put into the mouth and the teeth should also be cleansed by rinsing them. The dirt on the lips should be removed and the inner side of the nose be also cleansed with the cloth.

Hot water should be used for washing, and if possible it should be boiled, after mixing in it the leaves of the "Lote tree" and it should then be filtered. And, if the hair on the head are long, the medicinal seeds should be properly mixed in the water. Both the head and the beard should either be washed with this water or the soap may be used. Then turn the corpse over the left side and wash its right side right from head to foot. Again, turn it over the right side and wash it in such a manner that the whole body may be washed with water. Subsequent to this, it should be laid down on its back, by giving it some support ; and then the abdomen be rubbed softly from upside to down side. If some filth comes out of it, it should be cleansed. However, the washing and ablution should not be repeated. And the head and the beard should not be combed. Neither the nails should be cut nor the hair in the armpits should be removed.

The washing of a drowned person is also obligatory, but, if it is so much swollen that the washing becomes impossible, then pouring of water over the dead body would suffice.

As regards the child, who died just after his birth, the washing of him is also essential. We should name him and offer funeral prayer after washing his body. It is also essential to wash the still born child and bury it after wrapping it in the cloth. No funeral prayer to be offered over it. The unidentifiable dead body is to be treated as Muslim in case there are some marks of Islam on it—or he is found in the sacred land of Mecca. As regards the person, who died during the sea journey, he should be thrown into the sea after washing him properly and

performing his burial and offering funeral prayer for him. It is better if the man who performs the washing of the dead, may also take a bath after performing ablution. If a polluted man or a woman passing through her menstrual period or a non-believer washes the dead, it is lawful but not desirable. And it is preferable if a relative of the dead washes him and, if he does not know how to give bath to the dead, then, in such a case, a man who wards off evils, should wash him. And the man performing the washing of the dead should do so properly so that water may reach all limbs of the body. And if he sees the good signs on the body of the dead, he should inform about them to others but if he happens to see ugly signs e.g., foul smell of his body, he should not talk about them. The corpse of a man should be washed by the men only and that of a woman by women only. And washing of the infant (male and female) is allowed by both men and women. And in case of an emergency, the wife can wash her dead husband, but husband cannot wash the dead body of his wife. In case a woman dies and there is no woman to give her bath for the grave, then if the man present is a "mahram," he should perform her ablution with clay or dust and if he is a stranger, he should perform "Tayammum" and when giving "Tayammum to her hands, he should keep his looks downward. The order is one and the same both for an old and young woman. And if a man dies and there is no man to perform washing a "mahram" woman is allowed to give him bath and, if this is impossible, then a female stranger is allowed to do so by coiling round her hands a piece of cloth. If the son of a non-believer dies, that non-believing father is not allowed to wash him for the grave. It is better that a Muslim should give him his last bath. In case someone dies during the journey and water is not available there, his funeral prayer can be observed after giving him "Tayammum" but, if subsequently water is found, then his funeral prayer should again be performed after washing the dead body properly.

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3. In the Description of Shrouding the Dead Body

The shrouding of the dead for grave is "Fardi-Kifayah." Three pieces of cloth are required for a proper shrouding of the dead person viz. lower garment, shirt and a covering sheet; and only a wrapping sheet is also sufficient for the purpose, In case of an emergency, whatever is available, may be used for shrouding of the dead. The length of the lower garment should be from head to foot and the length of the shirt, without sleeves and collars, should be from neck to foot. And the modern theologians have written that it is also better to tie a turban on the head of a dead scholar but the end of the turban should be towards his mouth. And the shroud of the dead body consists of five pieces of cloth viz. Shirt, lower garment, covering sheet, wrapper and a bodice. And only a wrapping cover and covering sheet is also sufficient. The shirt should be in length from shoulders to ankles and the bodice from chest to the knees. The covering sheet should in length, be two hands, and in width, two spans. And the lower garment and the wrapping cover be from head to foot. In case of necessity two clothes for a female and one cloth for a male can also suffice but it is not desirable in ordinary circumstances. And as regards the boys and girls nearing maturity, the law in their case is the same as in the case of men and women And one piece of inferior quality for an infant dead body and two piecs of inferior quality for an infant dead girl would be sufficient.

It is not desirable to shroud the male with pure silk and cloth dyed in saffron but, in case of a female, it is permissible to do so.

White cloth is the best for shrouding purposes, and the new and the old cloth are equally good. If the dead is a rich person and he leaves behind a small family it is advisable to give him proper shrouding and if the dead is not wealthy and he leaves behind a large family, then it is desirable to shroud him in an ordinary cloth.

This is how the dead body is to be shrouded. Firstly the coffin should be fumigrated either for once or for thrice or for five times. Then. in case of a male, the cover should be spread upon which the lower garment should be put, and then the dead should be laid on it and later on the dead should be made to lie on the upper garment. And the head, the beard and the whole body be perfumed. However, the fragrance of saffron should not be used for the male. And camphor should be pasted on the forehead, nose, both hands, both knees and both the feet of the dead. After that the left side of the pair of trousers and then the right side of it should be rolled up. Similarly, the outer cover be wrapped and then the knot be tied.

If it is the dead body of a woman the bodice should be spread first and then the wrapping cover put on it and afterwards the dead body be placed on it and after that it should be made to wear the shirt. And her hair should be divided into two parts and placed on both sides of the shirt. And the hair on both the sides be covered by putting on the covering sheet on her head, and the lower garment be put over it, then the covering sheet should be put in the same manner and after that, the bodice be wrapped up to the knees by placing it on the chest and then drawing it through the armpits. In shrouding and perfuming the dead, those wearing pilgrim's dress or otherwise are equal. And the dead, who has not left any property, the responsibility of his shrouding lies upon him who was responsible for his maintenance during his lifetime. And the shrouding of the woman is the responsibility of her husband. And if the husband is very poor the people of his neighbourhood are obliged to undertake this responsibility. If a traveller or a poor man dies his coffin may be purchased by collecting donations from the people, and if some amount is left it may be returned to the person who contributed it, otherwise it should be used for shrouding of another poor person in case of his death. And if there is no opportunity for it, it would be spent in charity.

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Chart of the details of clothes required for shrouding the dead:—

Name of the piece of cloth	Length	Width	Approximate measurement	Remarks
1. Trousers	Two yards	From one yard to two yards	From head	If the cloth is of 14, 15 or 16 girah then it should be 1½ width.
2. Covering sheet	Two yards	From one yard to two yards	4 girahs more than the trouser	If the cloth is of 14, 15 or 16 girah then it should be 1½ width.
3. Shirt of 'Kafni'	Two yards to 2.2 yards	One yard	From shoulder to the shank	It should be made of a cloth whose width should either be 14 girahs or one yard. It is put on through the neck after dividing it into two equal parts and making slits into it.
4. Bodice	Two yards	One yard	From the under part of the arm to the knees	It should be made of a cloth whose width should either be 14 girahs or one yard. It is put on through the neck after dividing it into two equal parts and making slits into it.

Name of the piece of cloth	Length	Width	Approximate measurement	Remarks
5. Cloth worn round the head	One yard	3/4 yard (12 girahs)	Upto the place where if may reach	The hair of the head are placed on the right and left sides of the chest after dividing them into two parts and wrapping them into it.

ACCESSORIES OF THE SHROUDING (GRAVE CLOTHES)

1. A cloth worn round the waist

In length, it should be 1/4 yard more than the bulk of the body of the dead. For a fat man, one yard's length is sufficient, which in width, from navel to the shank of the leg, should be 7/8 yard (14 girahs). Its number should be two.

2. Glove.

Its length and width should be 6 girahs (3/4 yard) and 3 girahs (3/16 yard) respectively. It should be made according to the measurement of the hands. Its number should also be two.

3. Other goods.

Two pitchers, one pot, one bathing board, Loban (a kind of incense), cotton, the flowers, camphor according to the requirement, and board or log for the grave according to the measure of the dead.

4 In the Description of Carrying the Dead Body to the Graveyard

According to Shari'ah the right manner for the carriage of the dead body to the graveyard is this: four men holding the four legs of the cot upon their shoulders should walk forward.

They should change their shoulders at ten steps and this act should be done in the like manner at the four legs of the cot carrying the dead. It would be more advisable if the man, carrying dead, put his shoulder first under the leg on the front side of the cot and, after walking up to ten steps, under the hind leg of the cot. Then, he should again put his left shoulder under the other leg of the front side and at a ten steps' distance, should place on his shoulder the hind leg of the cot. In the like manner, every person should change his shoulders while carrying the dead to the graveyard.

And if dead is an infant or is a child, it is permissible to carry his corpse by placing it on the hands. While carrying the funeral, we should walk in haste, but we should not be so fast that the bier is jolted. The dead should remain on the front side. The men going along with the funeral should not walk on the right and left of the bier but should walk behind it moving forward calmly. To walk in front of the bier is also lawful. If the bier is carried far away, then we can walk fast and run to join the funeral. To walk on foot is most appropriate. It is also permissible to go by conveyance but it is improper if it goes ahead of the funeral. If the bier is that of a neighbour or of a relative or of a pious man, then to accompany it, is more propitious than to observe voluntary prayer. The men going along with the bier should remain quiet. Discussion, supplication or recitation of the Holy Qur'an loudly, when going along with the bier, is not desirable. On reaching the graveyard, it is improper to sit down before placing the funeral on the ground. And it is more excellent to stand unless the grave becomes even after putting into it the clay. It is unlawful to moan, to weep loudly or to talk of misfortune and tear the clothes at the house of the dead or while going along with the bier, as these are the rites of ignorance. We must refrain from such practices. To weep quietly is no sin and patience is no doubt, very rewarding. And the women should not go along with the funeral. If a women joins the funeral procession and starts weeping, we should desist

her from doing so. It is better that the relatives of the dead should carry the funeral. And it is also lawful to carry the funeral on remuneration.

5. In the description of the Funeral prayer

The Funeral Prayer is a 'Farz-e-Kifayah' a duty enjoined upon all muslims but if it is performed by one member, it is regarded to have been performed by the whole of Ummah, otherwise all are sinners. The condition for the funeral prayer is that the corpse must have been washed for the grave. If a dead has been buried without washing or saying funeral prayer, or has been given bath after saying funeral prayer and has been buried or funeral has been said without washing him, then buried, the funeral prayer can be said at the grave within three days. And the people, who flouted the commands of their Muslim ruler, or those who robbed others or who killed their fathers, and mothers, the funeral prayer of these criminals will not be said. And he who used sword against the enemy but it fell upon his own neck and was killed, or he who committed suicide, or was killed in punishment for murder, or stoned to death, the funeral prayer in all these cases will have to be observed. The Imam of the city would be the deserving person to perform the office of Imam for funeral prayer. After him, the Imam of the locality (Mohallah) and then the relatives of dead have a better right to perform the duty of Imam for observing funeral prayer. And the women and the minors have no right of Imamat, If the dead has left behind a will that such a person should lead his funeral prayer, this should be honoured. If there is no guardian appointed for the dead from amongst his relatives, then, if the dead is a woman, her husband will be the guardian, otherwise, the inhabitants of the Mohallah who are her neighbours. If the funeral prayer for the dead has once been said, the duty of performing it will be regarded as finished. Now, there will be no funeral prayer again. If the bier reaches the graveyard at the time of the evening prayer, the funeral prayer should be performed after saying Farz prayer,

and after that, the Sunan would be observed. The same are the conditions for saying funeral prayer as are applied to the voluntary prayer. And the omissions, which render the obligatory invalid, also affect the funeral prayer in the like manner. The intention for the funeral prayer is made in these words "I perform this duty for Allah by turning my face towards the Holy Ka'ba, and that I follow this Imam in the prayer." And if he intends only to the effect that 'I follow this Imam,' then it is also correct. For the funeral prayer, it is essential that the corpse should be put in the front and it is propitious that there should be only three lines for the prayer. For instance, if there are only seven men, the one would be Imam and the first row would consist of three persons while the remaining two rows will consist of two men and one man respectively. And the Imam should stand in front of the chest of the dead. There are four Takbirs (Allah-o-Akbar) (God is the Greatest) in the Funeral prayer. Even if one Takbir is left, it should have to be said once again. The manner in which the funeral prayer has to be performed is this: Firstly, we should, by raising our hands upon the ears, say: "God is the Greatest." After this, we should say: "O Allah! Thou art Innocent. We recite Thy Sacredness and Thy Praise. And Thy Name is auspicious. And Thy Greatness is sublime (exalted). And there is no god save Thee." Then, after saying: "Allah is the Greatest," we should recite the 'Darud' which we should have learnt by heart. Then after saying: "Allah is the Greatest," we should recite the following prayer:

"O Allah !Forgive our living and the dead, and those who are present and those who are not present, and the young and the elder, and the men and women! O Allah! Whom Thou keepest alive, keep him as such on 'Islam,' and upon whom Thou bringst death from amongst us, cause him with faith."

And person, who does not know the above prayer, he should say any other prayer which he remembers. Then, he should say Allah is the Greatest. If the dead is a boy, the following prayer should be recited:

"O Allah ! Send this boy ahead of us for our salvation. And make him the source of our intercession."

And if the dead is a girl, the following prayer should be recited:

"O Allah ! Make this girl go ahead of us for the sake of our salvation. And make her the source of our intercession."

And who does not know this prayer, he should say other prayer known to him. Then, after saying: "Allah is the Greatest", he should finish the prayer. Only the Imam should say, "Allah is the Greatest" in a loud voice and the followers should recite it in a low voice. And a person, who reaches in the middle of the prayer, should remain standing and join as soon as the Imam says: "Allah is the Greatest." And when Imam finishes the prayer, he shall have to finish the prayer after saying the remaining "Takbirs" that is Allah is the Greatest. If the biers are many it is valid to say the funeral prayer for each of them separately or to say their funeral prayer collectively by placing all of them in the front. It is appropriate to observe the funeral prayer in an open field, in the 'Id ground and also in the house. However, it is not proper to say this prayer in a mosque where congregational prayers are observed. However, there is no harm in saying the funeral prayer in a mosque if it is raining.

In the Description of the Grave and the Burial

The burial of dead is Farz-i-Kafaya. The grave is of two kinds: One is called 'Lahad' that is a niched grave, and the other one is called 'Sanduqchi' a small box. Lahad is made like this: After preparing the grave, a pit is dug lengthwise on the side of the West just like a canal into which the corpse is placed. This type of grave is in conformity with the tradition of the Messenger of Allah (mercy and blessing be upon him). To dig

out a grave in the shape of a small box at a place where the earth is soft is also lawful. And the 'Sanduqchi' grave is prepared in this manner. After preparing the grave, a Pit is dug lengthwise in the centre of the grave in the form of a canal, and then the corpse is placed into it. After this, it should have to be closed by putting on it a board upon which clay should be poured. The depth of the grave should be upto the level of a man's chest. If it is as deep as the height of man it is more desirable. And the width of it should be half of a man's length. The men lowering down the corpse into the grave should be strong; pious and God-fearing. At the outset; the corpse should be placed in the grave by putting it at the western edge of the grave and then at the time of lowering down the corpse into the grave, we should recite :—

In the name of Allah and for (One) following the religion of Allah's Messenger.

If the dead body is that of the woman, and the men, lowering her body in the grave, are the mahrams of the dead, it is desirable. And the grave should be covered with a curtain as corpse of a woman is lowered and then the corpse of a woman should be lowered, The corpse be placed into the grave on the right side in such a manner that the face of the dead should be towards 'Qibla' and the knots of the shroud should then be loosened and the 'Lahad' (armpit) be closed with 'kachi' bricks or with bamboo and the clay should be poured over it and the other clay should not be mixed with it.

And it is better if the clay is poured into the grave from the upper side. And every person should put clay over it for three times. For the first time of throwing clay into the grave, he should say :

It is with this that We created you.
For the second time he should say :
It is to this that We would cause you to return.

For the third time, he should recite :
And it is out of this that We would bring you forth for the second time.

Then the grave should be raised in the customary manner and water sprinkled over it. It is prohibited to make the grave in the form of a terrace (a platform) or to do mortar work on it. And it is also prohibited to construct a mosque or house over the grave, and to sit or to sleep on it, or to walk over it or to relieve one's self on it or to set up the stone over it and inscribe anything on that. And it is preferable to sit near the grave after the burial and recite the Holy Qur'an and beseech for the forgiveness of dead as well as the grant of reward in his favour so that his suffering may be alleviated. We should continue to visit the grave and pray for reward in favour of the souls of the dead after reciting what we can. If a person dies during the course of a journey, it is desirable to bury him in a graveyard situated nearby. And it is plausible to bury the dead in a graveyard only. To cut the grass of the graveyard and also to cut down fresh branches of its trees are not desirable acts.

In the Description of Visiting the Graves.

To visit graves every week is laudable and for this purpose, Friday, Saturday, Monday and Thursday are excellent. To visit the graves on the eve of 'Shab-i-Barat' (the fifteenth night of Sha'ban), during ten days of 'Zilhijjah' (the last month of Muslim calender) and on the days of 'Id' as well as during the first ten days of 'Muharram' is also desirable. Muhammad b. Wasi (peace be upon him) has said ; "The dead recognizes those who visit the graves on Thursday and Friday." The Messenger of Allah (peace and blessings of Allah be upon him) used to go to Medina every year in order to visit the graves of the martyrs of 'Uhud' and, after him Hazrat Abu Bakr and Hazrat 'Umar (may Allah be pleased with them) used to visit these graves. Allama Ibn Hajar 'Asqalani has written that it is a great mistake to forsake

out a grave in the shape of a small box at a place where the earth is soft is also lawful. And the 'Sanduqchi' grave is prepared in this manner. After preparing the grave, a Pit is dug lengthwise in the centre of the grave in the form of a canal, and then the corpse is placed into it. After this, it should have to be closed by putting on it a board upon which clay should be poured. The depth of the grave should be upto the level of a man's chest. If it is as deep as the height of man it is more desirable. And the width of it should be half of a man's length. The men lowering down the corpse into the grave should be strong; pious and God-fearing. At the outset; the corpse should be placed in the grave by putting it at the western edge of the grave and then at the time of lowering down the corpse into the grave, we should recite :—

In the name of Allah and for (One) following the religion of Allah's Messenger.

If the dead body is that of the woman, and the men, lowering her body in the grave, are the mahrams of the dead, it is desirable. And the grave should be covered with a curtain as corpse of a woman is lowered and then the corpse of a woman should be lowered. The corpse be placed into the grave on the right side in such a manner that the face of the dead should be towards 'Qibla' and the knots of the shroud should then be loosened and the 'Lahad' (armpit) be closed with 'kachi' bricks or with bamboo and the clay should be poured over it and the other clay should not be mixed with it.

And it is better if the clay is poured into the grave from the upper side. And every person should put clay over it for three times. For the first time of throwing clay into the grave, he should say :

It is with this that We created you.
For the second time he should say :
It is to this that We would cause you to return.

For the third time, he should recite :
And it is out of this that We would bring you forth for the second time.

Then the grave should be raised in the customary manner and water sprinkled over it. It is prohibited to make the grave in the form of a terrace (a platform) or to do mortar work on it. And it is also prohibited to construct a mosque or house over the grave, and to sit or to sleep on it, or to walk over it or to relieve one's self on it or to set up the stone over it and inscribe anything on that. And it is preferable to sit near the grave after the burial and recite the Holy Qur'an and beseech for the forgiveness of dead as well as the grant of reward in his favour so that his suffering may be alleviated. We should continue to visit the grave and pray for reward in favour of the souls of the dead after reciting what we can. If a person dies during the course of a journey, it is desirable to bury him in a graveyard situated nearby. And it is plausible to bury the dead in a graveyard only. To cut the grass of the graveyard and also to cut down fresh branches of its trees are not desirable acts.

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the visiting of graves on the grounds that some visitors of the graves indulge in innovations in religion or that there is the gathering of the women along with men there. The visiting of graves and the struggle to prevent and stop these vices should continue simultaneously. If an aged woman goes to visit the grave with an intention to remember death and to pray for others or for the reward of virtue in the Hereafter, this act of hers is lawful. When a person makes up his mind to visit the graves, it is preferable that he should first observe two rakats of voluntary prayer and in each rakat after reciting Sura Fatiha (1) he should recite 'Ayat-ul-Kursi' once and Sura (113) say : 'Allah is One,' thrice and pray for its reward in favour of the dead Almighty God illuminates the grave of the dead because of this act of devotion besides conferring upon him huge reward for it. He should then walk straight to the graveyard by taking off his shoes and then by standing in front of the grave with his back towards the Holy Mecca, he should recite as under :

"O occupant of the graves ! May peace be on you ! May Allah grant us forgiveness and you too. You are our predecessors and we are your successors. Then he should pray by reciting whatever he can for the reward in favour of the dead. And if possible he should recite Sura Fatiha, Sura 'Alif Lam Mim, upto Mufl-hoon and 'Ayatul Kursi,' and also the concluding verses of Sura al-Baqara from 'Aminar-Rasul' to the end of this Sura as well as Sura Ya Sin, Sura 'the Sovereignty,' Sura Rivalry in wordly increase, and Sura : Say Allah is One, either eleven times or seven times, and should say : O Allah, confer its reward upon such and such dead. Abu Bakr b. Sa'id says : It is preferable that he should send reward after reciting Sura : 'Say! Allah is One,' either five or seven times. If the dead is a sinner, he will be granted forgiveness and if he is pious, the reciter will be favoured with forgiveness. The religious scholars have said that a person who says voluntary prayer with a view to seeking reward from Allah for all the believing persons—male and female

every one of them gets its full reward and there is also no reduction in the reward of the person who prays. The same is the faith of those who belong to the Sunnat wal Jama'at.

After the death of the Messenger of Allah (peace and blessings of Allah be upon him) Hazrat 'Umar (may Allah be pleased with him) used to perform 'Umra for the sake of Muhammad (peace and blessings of Allah be upon him). And Ibn-i-Mufiq performed seventy pilgrimages (Hajj) for the sake of Muhammad (peace and blessings of Allah be upon him). And Ibn-i-Siraj recited the Holy Qur'an for ten thousand times for the sake of Muhammad (peace and blessings of Allah be upon him).

Benefit

It is quite desirable to visit the home of the bereaved person. And it is also a source of reward for the neighbours, the relatives and intimate friends of the dead to go for offering condolences to the bereaved family. They should exhort the members of the bereaved family, both young and old to show patience and resignation. They must be exhorted in these words : 'May Allah forgive the dead and forgive his/her sins', May Allah bless him/her with His mercy and grant you the strength to endure this loss. For condolence, the members of the bereaved family should make arrangements for either in their own house or in the mosque. We should visit the home of the dead either for one day or for two or three days, and induce the members of the bereaved household to resign themselves to the will of God. To weep in fulsome manner, to tear the clothes, to beat the face or the chest, to throw dust on the head and the wearing of black clothes by men—all these are the rites of ignorance. We should shun them. However, there is no harm if the bereaved person weeps in his heart and sheds tears. It is lawful that the neighbours and the relatives of the dead should send food for the bereaved family a day or two ; and that custom is unlawful according to which members of the bereaved family cook food on

the third or fourth day and then invite the neighbours and the relatives of the deceased to partake of the meal. Such a custom should be abandoned. The excellent way is that this food should be cooked on everyday according to convenience of the family and the poor and the needy be invited to eat it so that the dead person may receive reward thereby.

Some of the important instructions in regard to Burial

(1) Giving of bath to the corpse of a person who is drowned in river, becomes a religious duty, as soon as it is discovered from the river. Drowning in water does not absolve the responsibility of bathing, so he should be given bath again. However, if the corpse is caused to move into the water at the time of its bringing out of water with the intention of giving it a bath for the grave, then the washing of it would be presumed to have been performed. Similarly, if water is poured on the dead or it somehow or the other reaches it, even then washing of the corpse would remain obligatory.

(2) If only the head of a dead is found, it would not be given bath for the grave but would have to be buried as it is. If more than half portion of the dead body is found lying somewhere, its washing for the grave would be obligatory whether it is with or without head. And if it is not more than half but is only half then, in case it is with head, its washing would have to be performed, otherwise not.

(3) If the dead body is found and it is not ascertained from the neighbourhood as to whether the dead was a Muslim or non-believer, then, if this incident has taken place in the land of Islam (that is where the Muslim population form the majority) it would have to be washed for the grave and the funeral prayer be performed.

(4) If the dead bodies of Muslims are found intermixed with the non-believers, and disttinction among them cannot be made,

then all these would have to be washed for the grave and if distinction is made, then the dead bodies of the Muslims would have to be separated and given bath for the grave.

(6) If a relative of a Muslim, who is a non-believer, meet death, his corpse would have to be handed over to his co-religionists. If there is found no co-religionist of his or if there is one, but he refuses to accept him, then that Muslim is obliged to give bath to that non-believer which would not be given according to the law of Shari'ah. In other words, the Muslim would neither perform his ablution, nor cleanse his head nor rub camphor on his body, but, it would have to be washed in the same manner in which dirty things are washed, and a non-believer is not purified by this washing.

(6) If an apostate dies, he should not be given bath for the grave and, if his co-religionists demand his corpse, it should not be handed over to them.

(7) If a dead, due to non-availability of water, caused to perform "Tayammum" and is purified with sand or dust he should be washed in case water is found afterwards.

(8) Funeral Prayer. If filth secretes out of the dead body and it becomes impure, it does not matter. The funeral prayer is supposed to be performed.

(9) If the dead is buried without giving him bath or after giving him "Tayammum", and clay has been poured into his grave, then it is lawful to say prayer at the grave in the same condition.

(10) If a Muslim is buried without funeral prayer having been observed over him, should be said until that time when his body is thought to be lying intact. This differs from place to place, its limit cannot be therefore, fixed. The same is most correct.

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(11) If there is no genuine cause, the bier should not be carried to the graveyard in the carriage, but in case of real need, it is permissible.

(12) If the grave with a niche in the side cannot be easily dug, the dead body may be buried by placing it in the box—may it be made of wood or iron or stone.

(13) Purdah should be preferably observed while lowering the dead body of the woman in the grave, but if there is an apprehension of her body being exposed, then it becomes obligatory.

(14) It is not permissible to erect tomb over the grave.

(15) It is not lawful to inscribe anything on the grave in order to perpetuate the memory of the dead.

(16) When the clay has been poured into the grave, it is unlawful to dig out the dead body. However, if a person has been wronged, it is lawful to do this.

EXAMPLES

(17) Where the land into which the dead has been buried belongs to another person and he is not permitting his burial there.

(18) When the goods of some person have been left into the grave.

(19) If a woman dies with a living baby in her womb the child should be brought out by operating upon her belly.

(20) To carry the corpse for burial from one place to another is not very desirable unless the second place of burial is situated farther than one or two miles. If the distance is more than this, it is not valid. And to dig out the buried corpse and carry it away is absolutely unlawul.

(21) The condolence after three days is not at all desirable. But if the people calling for condolence or relatives of the dead are on a journey and arrive after three days, the condolence in such a case, is allowed even after three days.

(22) To keep ready the shroud is permissible. To have the grave ready before death is, however, very objectionable.

This is the Reality of the World

May Almighty God be Merciful to you ! Be aware of your negligence and awaken yourselves from slumber before such time when a noise is heard that such a person has fallen ill ; that his condition is precarious ; that the physicians have been called in. The physicians and doctors will no doubt be called for you but no one will give you the guarantee of life. Then there will be a cry that he is making will. Look ! His voice becomes inaudible. Now he is not recognizing any one. He has started panting for breath. His groaning has increased. The eyelashes are drooping. This will be the moment when you will become well aware of the Hereafter, but your tongue would falter and you would not be able to say anything. The friends and relatives, standing there, will be weeping. Now, there appears before you your son, then comes your brother and lastly your wife. But the tongue has become speechless. In the meanwhile, every part of your body will start becoming lifeless and, at last, you will breathe your last and your soul will reach the heaven. Your kith and kin will make arrangements for your immediate burial. The visitors would observe silence after lamentation. Your enemies would rejoice. Your relatives would be absorbed in dividing the goods left behind by you while you are held accountable for your deeds.

This is the reality of his mortal life.

THE CONDITIONS OF BARZAKH

The grave is either the garden of Paradise or the pit of Hell-Fire. O People, make your graves as gardens of Paradise by doing righteous deeds and do not make your graves the pits of Hell-Fire by doing evil deeds.

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, Lord of the worlds, and blessings be upon the best of His creation, Muhammad, the Chief of Prophets, and upon his progeny and upon his companions and those guided aright through the firm faith and those who followed them earnestly up to the Day of Resurrection.

From the teachings of the Holy Prophet (peace and blessings of Allah be upon him) it becomes clear that after the demise of a person we apparently take him to be lifeless, but he remains alive, although his life is different from our lives. The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said that the act of breaking a bone of the dead body causes him as much pain as is felt by a living person. One day the Holy Prophet (peace and blessings of Allah be upon him) saw Hazrat Amar b. Hazm (Allah be pleased with him) leaning over a grave. He forbade him to vex the dead body.

When a man dies, he is consigned from this world to Barzakh. Regardless of the fact whether the dead body is laid in the grave or cremated, he retains the power of understanding and comprehension. The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said that when the corpse is put in the bier and the people carry the dead body to the graveyard, if he is a pious person, he requests them to carry him as fast as they can if he is a wrongdoer, he curses the wretchedness in store for him and asks where he is being led to. He is also

reported to have said that except human beings everything else hears the cries of the dead body. If a man were to hear the cries of the dead body, he would faint. The interval between death and the Day of Resurrection is called Barzakh. The literal meaning of Barzakh is obstruction or barrier. Since this period is a barrier between this world and the life Hereafter, it is called Barzakh.

Since the people usually bury the dead body, there is only the word "grave" which finds mention in the traditions in regard to happiness or punishment of Barzakh. This does not mean that those who are cremated or cast adrift in the river do not remain alive in Barzakh. The fact is that reward and punishment pertain to soul. It may also be remembered that the Almighty Allah is so Potent that He can assemble the scattered particles in order to inflict punishment. According to a tradition a sinful person while dying, advised his sons to cremate half of his dead body after his death and scatter his ashes in the air and flow the other half in the sea. After that he expressed his apprehensions that God would restore him to life in spite of the precaution he had taken for his safety. He would give him awful punishment which would be more grievous than the punishment borne by any other man. When he died, his sons acted upon his advice. Then God commanded the sea to assemble all the particles that it contained. The sea did that. Similarly,, the air, in obedience to the command of God, assembled all the parts that it contained. The Almighty God gathered together all the particles and restored him to life and asked him why did he make such a will. He submitted that he had done so for fear of Him and He was best Knower. God forgave him. God forgives those who fear Him.

From the tradition it is also clear that the believers in Barzakh not only pay a visit to one another but also ask the new entrants about the condition of their acquaintances in the world.

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Hazrat Sa'id b. Jubair (mercy of Allah be upon him) is reported to have said : "When a man dies, the members of his family in Barzakh welcome him in the same way as the living persons receive a man in the world on his return from a foreign country." Hazrat Shabit Banani (mercy of Allah be upon him) is reported to have said : "When a man dies his relatives in Barzakh, who are already dead, surround him and feel much greater pleasure in meeting him than that felt by a living person in the world at the time of receiving a man on his return from a foreign country." Hazrat Qais b. Qabisah (Allah be pleased with him)is reported to have said : "The Holy Prophet (peace and blessings of Allah be upon him) disclosed on one occasion that a disbeliever could not speak to the dead Somebody asked him whether the dead could converse with one another. He replied in the affirmative and added that they also pay a visit to one another.

In the Description of Barzakh

The literal meaning of the word Barzakh is 'barrier between two things'. From religious point of view Barzakh is the period which intervenes between this world and the life Hereafter commencing immediately after the death of a man and ending on the Day of Resurrection. As soon as a man dies, he enters Barzakh.

God by His Divine Power and Sound Judgement, created Adam (blessings of Allah he upon him) from dust and taught him the name of everything, glorified his position by enjoining upon the angels to fall down before him in prostration and He made his abode in paradise, caused him to fall down on the earth with a view to fulfilling the purpose for which He had created him. In this way, his first lodging was paradise, the second was the world, the third was Barzakh and the fourth again paradise. The first dwelling place of his offspring is the belly of mother, the second is the world, the third is Barzakh and the fourth is either paradise or hell. God allotted appropriate functions for

abode and called the world a field for practical work and a cultivation ground for the Hereafter. He bestowed a great favour upon man by sending prophets for guidance in order to enable humanity to discriminate between right and wrong. Those who followed the teachings of the prophets and were known as believers and those who went astray were called disbelievers. The interval between Death and Resurrection is called Barzakh During this period a believer feels happy whereas a disbeliever suffers torments. The real reward or punishment will be given on the Day of Judgement after due reckoning.

Origin of Death

Hazrat Hasan (blessings of Allah be upon him) is reported to have said that when God created Adam (blessings of Allah be upon him) and his progeny, the angels humbly pointed out to God that the offspring of Adam would not be accommodated on the earth.God proclaimed that He would then bring death into Being. The angels said that if He created death they would not be able to lead a pleasant life. God proclaimed that He shall inspire them with hope.(Ibne Abi Shaiba).

Mujahid (mercy of Allah be upon him) is reported to have said that when Adam (blessings of Allah be upon him) was caused to fall down on the earth, God enjoined upon him to construct for destruction and to beget children for death.

(Abu Naeem)

O then who dwell in the highest palace, you will soon be buried in dust. An angel makes an announcement daily "Give birth to the children for death and fashion them for destruction."

Under the Grave

When a pious man dies, he is made to sit by the angels. He attains a position that neither anxiety nor grief overtakes him. First of all, a question pertaining to Islam is put to him. After

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When a pious man dies, he is made to sit by the angels. He attains a position that neither anxiety nor grief overtakes him. First of all, a question pertaining to Islam is put to him. After

that he is asked about the Holy Prophet (peace and blessings of Allah be upon him). He says that the Holy Prophet (peace and blessings of Allah be upon him) had brought clear signs from God and that he believed those signs to be true in their entirety. After that he is shown a place in hell which presents scene of pandemonium. Then diverting his attention to the scene, he is told that God had saved him from that punishment. After that he is shown a place in paradise, richly bedecked and elegantly adorned, where he observes pleasant sights. Then he is told that he would be given the very abode when he would be brought after the Last Day since during his life in the world, he believed in the Last Day and he died when he held the same belief, so on the Day of Resurrection, he would be resurrected from the grave in the very same state.

When a wicked man dies, he is seated in the grave but he is overwhelmed with anxiety and fear. The same questions that have been mentioned above, are put to him. He says that he knows nothing about anything. He used to repeat what he heard from the people. At first, the gate of paradise is opened. After displaying its adornment and elegance, and all riches contained therein, he is told that it was his original dwelling place. But it had been denied to him. Then a spectacle of hell is shown to him. He observes there a state of pandemonium. Then he is informed that he would be given that abode because during his life in the world he entertained doubts and died in the same state, so, on the Day of Resurrection, he would be resurrected from the grave in the same state.

Hazrat Abu Qatada (Allah be pleased with him) is reported to have said that one day a funeral procession happened to pass by the Holy Prophet (peace and blessings of Allah be upon him). When the latter saw it, he remembered that either that man would feel pleasure or would cause others to feel pleasure. He explained that it is after death that a believer feels pleasure when he is relieved of the worldly worries and troubles to find place in

the neighbourhood of the Almighty God. This was the case of a man who feels pleasure. On the death of a wrong-doer, the other men, inhabiting towns and villages and the trees and animals feel pleasure since with his death the creation is relieved of the calamities which fall upon the earth because of his outburst of riots in the cities ; the trees dry up and the animals hardly get fodder. It is for this reason that on his death all feel pleasure because evil shadow of his sins creates troubles for everyone.

Hazrat Ibn 'Umar (Allah be pleased with him) is reported to have said that once the Holy Prophet (peace and blessings of Allah be upon him) caught hold of his shoulder and advised him to live in the world like a stranger or like a traveller. Hazrat Ibn 'Umar (Allah be pleased with him) is reported to have said that at dawn one should not wait for night and at night one should not wait for dawn. When one enjoys good health, one should make provision for combating with disease (because during the period of his illness) he would be getting reward for his good deeds done in the state of health, so one should make provision for death.

Horrors of the Grave

Hazrat Abu Sa'id Khudri (Allah be pleased with him) is reported to have said : One day when the Holy Prophet (peace and blessing of Allah be upon him) came to the mosque, some people were grinning with delight. He said : Had they remembered death (which brings pleasures to an end) they would have refrained from indulging in things that excite laughter. The grave of every one makes this announcement daily, "I am a place of solitude, I am a lodging of wilderness, I am a dwelling place of worms." When a believer is buried, the grave says "I welcome your suspicious arrival, I am pleased to meet you. Of all the men who passed by me, I liked you most. You have come to me today. I will show you how I shall treat you." After that the grave expands to such an extent that the dead body finds

open space as far as his eyes can see, and a window opening towards paradise, sending out breeze and sweet fragrance. When wicked or a disbeliever dies, the grave says, "Your arrival is evil. I am displeased to meet you. Of all the men who passed by me, I disliked you most. You have come to me today. I will show you how I treat you." After saying so, that grave becomes narrow to such an extent that his bones and ribs of one side pierce into those of the other side. The Holy Prophet (peace and blessings of Allah be upon him) demonstrated it by putting and pressing the fingers of one hand into those of the other hand. Then seventy serpents begin to bite him, which are so venomous that if one of them were to sting the earth, it would not grow grass till the Last Day. All these serpents will continue to sting him till the Last Day. After that the Holy Prophet (peace and blessings of Allah be upon him) remarked, "Grave is either one of the gardens of paradise or is one of the pits of hell." Hazrat Ibn 'Umar (Allah be pleased with him) is reported to have said that a man asked the Holy Prophet (peace and blessings of Allah be upon him) to tell him as to who was the wisest and the most cautious of all men. The latter told : It was the man who always remembered death in the world and who always made preparations for death. Such are the people who are honoured not only in this world but also in the life Hereafter.

Episode of Hazrat 'Umar b. 'Abdul Aziz'

One day Hazrat 'Umar b. 'Abdul 'Aziz (Allah be pleased with him) joined a funeral party. When he reached the graveyard, he went to a remote place and sat there and began to think about something. Somebody, addressing the Caliph, enquired the reason of his sitting alone at a place especially when he was the guardian of this dead body. He told him that he had come there at the call of the grave. The grave had spoken to him the following words : "O 'Umar b. 'Abdul 'Aziz, why don't you ask me the manner in which I welcome those who come to meet me. Hazrat 'Umar bin 'Abdul 'Aziz (Allah be pleased with him) asked the grave to tell that. The grave said : "I snatch their coffins and tear their bodies into pieces, suck their blood and eat their flesh. Shall I tell you how I disembody the joints of a dead body? I separate the shoulders from the arms, the arms from the wrists, the hips from the body, the hips from the thighs, the thighs from the bones, the knees from the shanks and the shanks from the feet." After saying that, Hazrat 'Umar b. Abdul 'Aziz (Allah be pleased with him) began to weep and said : The stay in the world is short-lived but its allurements are many. Who is honoured in the world is dishonoured in the life Hereafter, who is wealthy here; is a beggar there. He who is young is bound to decay and he who is alive is bound to die. One should keep himself away from it lest it should deceive him because it turns away its face very soon. Foolish is he who is taken in by its baits. Where are those who were enamoured of it and who populated big cities, dug canals, planted big gardens and departed after staying for a short time? They always thought of their sound health provoked the lusts of the flesh in them and they indulged in committing sins. Their abundant wealth was an envy of all men in the world. Even though they had to face difficulties, yet they amassed large sums of money. The people were jealous of them but they went on accumulating wealth. They bore troubles ungrudgingly for the sake of amassing wealth. The lust has deformed their bodies. The worms have eaten up their joints and bones. They used to take rest on comfortable beds, exalted thrones and cosy cushions and had a train of attendants to wait on them. Their friends, relatives and neighbours were always ready to flatter them. Can anybody tell about the hardships borne by them ? The poor, the rich, all are lying on the same ground. Where is the wealth of the wealthy ? Has his wealth helped him ? Has the poverty of the beggar harmed him ? What has become of their fluent tongues ? What has beeome of their eyes which used to roll in their sockets in all directions ? What has become of their soft skins, beautiful and good-looking faces and their tender bodies ? What a ruin worms have wrought to

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their bodies—their complexion—turning dark, their flesh being eaten up, their mouths covered with dust, limbs disembodied and joints broken. Where are their servants, who attended them and were at their beck and call ? Where are their apartments where they used to take rest ? Where are their treasures of wealth, which they had amassed ? Neither did their attendants make provision for their food enabling them to eat it in the grave, nor did they provided him with a bed and a pillow. They threw him on the ground without any tree or a plant of flower to cast shade upon him. Now they are lying forlorn in darkness. They remain unaffected whether it is day or night. They can neither meet friends nor call any one of them. What a change their tender figures, have undergone ! The bodies of all men and women are decomposed. Their limbs are disembodied, their eyes get out of their sockets, their necks are separated, their mouths are filled with water and pus and the worms and insects crawl in all parts of their bodies. They are in a deplorable condition and their wives have been bound to nuptial ties with another person and have been enjoying themselves. Their sons have taken possession of their properties and the inheritors have distributed the property. But there are also fortunate beings who are enjoying themselves in the grave, their countenances are fresh. These are the same people who remembered this home (grave) while lying in a home of deception (world) and preferred to meet the demands of the Hereafter to the demands of the mortal world, and made the provision and preparations for a journey towards the grave. When a man is destined to die sooner or later, he should not entangle himself into the allurements of the world. Does he think that the world will stand by him ? Does he think that he will live for ever in this transient world ?

When the angel of death approaches him nobody will save him from his clutches. He is bound to leave behind him in the world his huge building, the ripe fruit of his gardens, his cosy cushions and his summer and winter suits. Sweat will stream

down his body. He will feel thirsty and the agonies of death will make him toss in the bed.

The man, who today on the death of his brother, his son, his father, shuts his eyes, who on one occasion washes the dead body and shrouds it in the coffin, while on other occasion participates in the funeral gathering and lays the dead body in the grave, must bear in mind that he will pass through the same trial tomorrow. Then Hazrat 'Umar bin 'Abdul 'Aziz (Allah be pleased with him) quoted two verses, the translation of which is given below :

"The man always runs after a thing which is bound to perish, and is engrossed in high hopes and great expectations. He does not know that day-dreams can never be realized. He spends his day in forgetfulness and passes his day in unmindfulness and passes his night in slumber, while death is hovering over his head. He will repent of what he is doing today. He is leading his life like that of animals."

It is said that hardly a week had elapsed after this incident when Hazrat 'Umar bin 'Abdul 'Aziz (Allah be pleased with him) passed away.

The Reward of a Believer and Disgrace of a Disbeliever Before and After Death

When Hazrat Jabir bin Ziyad (Allah be pleased with him) was on the verge of death, somebody enquired from him what was his last wish. He said he wanted to meet Hazrat Hasan Basri (Allah be pleased with him). When the latter came, the people announced his arrival. Hazrat Jabir (Allah be pleased with him) said : He was departing not knowing whether he would find place in paradise or in hell. Hazrat Tamim Dari (mercy be upon him) is reported to have said : The Almighty

enjoins the angel of death to approach His slave and to disembody his soul so as to relieve him of the wordly troubles because he had been tried in his joy and sorrow and had come upto His expectation. The angel of death, in the company of five hundred angels, approaches him. Each angel carries in his hand a coffin of paradise and a bouquet of sweet-smelling flowers, containing twenty different colours and each diffusing diverse smell.

In addition they carry a white silky handkerchief which emits the fragrance of musk. The angel of death sits by the side of his head whereas the other angels surround him, touch his limbs, keep the muskscented handkerchief below his chin and open the gate of paradise before his very eyes. They keep him amused with different kinds of things belonging to paradise in the same way as the parents keep a weeping child amused with different toys. At one time, the virgins of paradise are brought before his eyes, at another the fruits of the Garden of Paradise are offered to him and 'till at other time elegant dresses are presented to him. His celestial brides begin to play with him. After seeing different scenes, his soul throbs in the body in an ecstasy of delight just as a bird flutters its wings in a cage. Then the angel of death says, "O suspicious, go where there are thornless lote-trees, clustered plantains, spreading shades and water gushing."

This is a reference to the verses of Sura Al-Waq'ia of the Holy Qur'an. The angel of death speaks to him as politely as a mother speaks to her baby because the angel knows that he is one of those who have been brought nigh to the Almighty. He treats the soul mildly because he thinks the Almighty would be pleased with him. The soul is extracted from the body as easily as a hair is picked from flour. When the soul separates, all the angels bow down to him in reverence and give him glad tidings to enter the Garden of Delight, which is referred to in Sura Nahl of the Holy Qur'an. If the man is one of those who

are brought nigh, the reward mentioned in the verses of Sura Al-Waq'ia, "Then happiness and a Garden of bliss." (56 : 89).

When the soul separates from body it says to the body : "The Almighty may reward you for the good works. You were prompt in worshipping and obeying God. You scorned to disobey Him. May this day be good to you ! You have not only escaped from the pangs of death but also kept me safe from the agonies of death." The body also utters the same words at the time of separation of the soul. At that time those places of the earth where he had worshipped, begin to mourn the loss of that man, those gates of heaven through which his deeds and his livelihood used to pass begin to weep. After that five hundred angels gather near the corpse. As the persons performing ablutions of the dead body turn over his side, the angels do so immediately. Before the men shroud him in the coffin, the angels cover him immediately with the coffin brought by them. Before the men sprinkle scent on him, the angels sprinkle the perfume brought by them. After doing so, the angels stand in a row on both sides beginning from the door of his house to the grave and saying the funeral prayer and seeking forgiveness of God, they give him cordial reception. Looking at these scenes satan weeps so bitterly. He curses the legion of his followers for sparing him. They say : "He was innocent."

After this, when the angel of death takes his soul in the upper regions, Hazrat Gabriel (peace be upon him) receives him with seventy-thousand angels. These angels convey to him the glad tidings in obedience to the command of the Almighty. After this, the angel of death carries him to Empyrean. As soon as the soul reaches there, it bows in prostration. Almighty God commands the angel of death that the soul of His bondman should be carried to a place where there are thornless lote-trees and clustered banana trees. When his corpse is laid in the grave, his Prayer stands by his right side, his Fast stands by the left side, his Recitation of the Holy Qur'an and Glorification of God stand

by the side of his head, the steps he traversed for congregational prayer stand by the side of his feet and his fortitude (in adversity and abstinence from sins) stand close to the grave. After that Torment of the grave stretches its neck and strives to reach the dead body. But when it attacks the right side, Prayers come to his rescue and keep the chastisement off swearing that he was the man who always bore hardship in the world and did not enjoy a sound sleep. Then the Torment attacks the left side, Fast thwarts its attempt and removes it away. Then it tries to reach the head, but the Recitation of the Holy Qur'an and Glorification of God prevent it from causing hurt to him. In short, it does not find way from any side to reach the dead body because his good works guard him against any attack, circumvent all plans of Torment and, therefore, it cannot touch the slave of God. When the Torment is rendered helpless he goes away. After this, Patience, which stands in a corner says to his Good Deeds that he was waiting for the opportune time to come to aid in case any side happened to be weak, to counteract the attack (due to some lacuna in adoration). But thanks God, they have succeeded in repelling the attack of the Torment. He would help at the time of weighing (the deeds).

After that the angels approach the dead body. Their eyes glitter like a flash of lightning and their voice is as loud as a thunder. Their canine teeth are like the cow's horns. When they exhale the flames come out from their mouths. Their hair is so long that it hangs down to their feet. Their shoulders are so broad that the distance from one shoulder to the other, could cover in a journey of several days. Tenderness and mildness is alien to their nature (but they do not treat the believers harshly, their outward appearance is sufficient to cause dread). They are called Munker Nakir. Each one of them has so huge and heavy hammer in his hands that if all human beings and jinns were to lift it, they could not be able to remove it even, coming near the dead body, they order him to sit down. As soon as the dead body sits down, his coffin loosens and reaches his hips. They put

questions as to who is his Creator, what is the name of his Prophet ? The dead body answers that his Creator is Allah. Who is One and has no peer. (He is the sole Owner and has no Partner). His religion is Islam, his prophet is Mohammad (peace and blessings of Allah be upon him) who is the last of the prophets. They both say that he has spoken the truth. Soon after they remove the barrier from all sides as a result of which the grave expands. After that, the angels order the dead body to raise his head.

When he raises his head, he sees a gate through which he is shown paradise. Then they say to the slave of God that very place was his abode because he had obeyed the commands of God. The Holy Prophet (peace and blessings of Allah be upon him) is reported to have sworn by Divine Power and the Omnipotent that the dead body feels immense pleasure which can never return. After that, the angels ask him to look at his feet where he sees a gate of hell (which shows his condition). The angels say to the slave of God that he was safe from that door. At that time the dead body feels immense pleasure which can never return. After that, seventy gates open towards paradise through which cool breeze and fragrance enter the grave. This state will continue till the Last Day. The predicament of the other is detailed below :

The Almighty enjoins that the angel of death should approach His sworn enemy, and after taking away his soul he should bring it before Him so that He should punish him; because, in spite of the fact that He had bestowed His blessings on him (in the world) in abundance, he persisted in His disobedience. The angel of death makes his dreadful appearance before him. He has twelve eyes. In his hands he hold a forked mace (a big iron rod) made of Fire of hell. He is accompanied by five hundred angels who have a piece of copper, and hold in their hands huge embers of the Fire of hell and scourges ef burning fire. As soon as the angel of death comes near him, he strikes him with the

mace. Its forks pierce his body. When he draws it out, the other angels begin to lash him on his head and hips and as a result the dead body swoons. Having extracted his soul from the toes, they stop it in the ankle and give him a sound beating. Then they extract it from the ankle and stop it in the knees and then after extracting it from the knees they stop it in the belly (they stop the soul from joint to joint so as to torture the dead body for a fairly long time). They extract the soul from the belly and stop it in the breast. Then the angels keep the piece of copper and the burning embers of hell below his chin and the angel of death says : "O the accursed soul ! Come out to go to hell". (For reference, the verse of Sura Al-Waqi'a may be seen in the Holy Qur'an). The translation of the verse is as under :

> "In scorching wind and scalding water, and shadow of black smoke, neither cool nor refreshing".

When the soul separates from his body, it says to the body, "Let the Almighty pay you in the same coins. You were prompt in disobeying the commands of Allah and scorned to obey Him. You have ruined yourself and have ruined me too". The body also utters the same words to the soul.

Those spots of the earth where he committed sins curse him. The legion of the followers of Satan run to their ringleader Iblis to break the news that they had caused a man to suffer eternal Hell-Fire. When he is laid in the grave, the grave straitens to such an extent that the ribs of one side pierce the ribs of the other side. There come black serpents which begin to sting his nose and toe and continue to do so till the serpents of both sides meet in the middle.

Then two angels who are called Munker Nakir (whose outward appearance has already been described) come and put him question ; Who is his Creator, what is his religion and who is his prophet ? He expresses his ignorance over each question and the angels strike him with a mace so violently that the sparks

of the mace spread in the grave. After that, they order him to look up. He looks up to see an opened gate of paradise (through which he seeks a fine spectacle of paradise). The angels say, "O enemy of Allah, had you obeyed the commands of Allah, you would have been given that abode. The Holy Prophet (peace and blessings of Allah be upon him) swore by the Omnipotent that at that time he feels so intense grief the like of which he would not feel at any other occasion. Then the gate of hell opened and angels say : This is the abode of those who are the enemies of Allah.

The Grave and the dead

A venerable old man is reported to have said that he prayed to Allah for unravelling to him the mystery of the dead. One night he visualised that the Day of Resurrection had been established and the dead had been coming out of their graves. He found that some dead bodies were reclining on a fine silky brocade (one of the best qualities of silk), some were on a silky cloth, some on exalted thrones, some on flowers while others were laughing and still others were weeping. He wished the Almighty God have placed the dead on an equal footing.

A person spoke to the dead that distinction had been made because of the difference of deeds performed by them. The men with silky brocade, were those who had acquired good habits, the men with silk were the martyrs, the men lying on flowers, were those who used to keep fasts very frequently. The men who were weeping were the sinners and the men of high status (the men reclining on exalted thrones) were those who used to live cheerfully in obedience to the command of the Almighty Allah. There was a shroud-thief who, after exhuming the dead bodies used to snatch their coffins. He dug a grave. No sooner did he dig it than he found a man who was sitting on a high throne, and busy in reciting the Holy Qur'an before him. And underneath the throne a stream was flowing.

He was so terrified that he fainted and fell down. The people dragged him out of the grave. When he regained consciousness after three days, they enquired of him the reason for swooning. He narrated the whole story. Some men, who wanted to see the grave, requested him to lead them to that grave. He was ready to do so, but at night he saw that venerable old man in a dream who prohibited him to do so otherwise he would get into grave difficulties. When he awoke from the dream, he decided not to tell anybody about the location of the grave.

Cries of the Dead Body in the Grave and the Instrument of Torture

Hazrat Bra b. 'Azib (Allah be pleased with him) is reported to have said that the Holy Prophet (peace and blessings of Allah be upon him) told that when the disbeliever expresses his ignorance, there is heard a proclamation from heaven that the dead body had told a lie and that the burning fire be spread under him, he should be covered with a dress of fire and the gate of hell be opened. So the gate is opened through which passes the intense heat of hell. The grave of the dead body straitens to such an extent that the ribs of one side penetrate into those of the other side. Then a blind and deaf guard (torturer) is posted to torture him. The tormenter possesses an iron-mace which is so heavy that its one stroke is likely to reduce a mountain to powder. He further told that when the guard hits the dead body with the iron-mace, the latter becomes a part and parcel of dust and the sound produced as a result of hitting, is heard by all the creatures, living between the east and the west except mankind and jinns. After this the soul is sent back.

Bukhari and Muslim are reported to have said that when the dead body is hit with the iron-mace, it cries so loudly that, excepting human beings and jinns, everything near the grave hears that cry.

Here the question arises : What is the reason that the cries of the dead body and the sound produced as a result of hitting the iron-mace, are inaudible to human beings and jinns. The answer is that human beings and jinns have yet to enter Barzakh. If they come to know about the tortures inflicted on the dead body before hand or if they hear the cries of the dead body, there is every likelihood that they would believe in the truth of revelations and would start doing good works. But what is liked by God is faith in the unseen—that a man would believe in and submit to what he has heard from the Holy Prophet (peace and blessings of Allah be upon him) no matter whether he comprehends its reason or not. This is what is meant by 'faith'.

Translation : "Verily, forgiveness and reward are for those who fear their Lord without seeing Him."

If they are shown beforehand what happens in hell, in paradise and in Barzakh, the belief in the unseen would become a meaningless term and it is but natural that they will believe in what they see with their own eyes and so they will become believers of that only of what they have seen. But God does not like those who believe in what they see with their own eyes. It is for this reason that faith at the time of death is not acceptable because at that time the dying man can see the angels who inflict torture. A reference is made to a verse of Sura Momin. The translation of the verse is "But their faith could not avail them when they saw our Doom". On the Day of Resurrection, when they would see paradise and hell, they will affirm their belief in Allah and testify to the truth of the teachings of prophets, but their faith would not avail them.

It may be added that human beings cannot stand the horrible sight of the tortures of the grave and the heart-rending cries therein. If they were to witness the tortures of the grave or to hear the cries, they would faint. Hazrat Abu Sa'id (Allah be pleased with him) is reported to have said that the Holy Prophet

(peace and blessings of Allah be upon him) told that when the people carry the bier of a non-believer, he says : Woe be upon me. Where do you lead me to. His voice is heard by all creatures, except human beings. Should a man hear the cries of the dead, he would faint.

The Lord of the worlds not only apprised the Holy Prophet (peace and blessings of Allah be upon him) of the secrets of Barzakh but also showed him all things concerning it, as he had remarkable powers of endurance, so much so that even the sight of hell failed to disturb him. Even on such occasions he laughed, talked or walked, sat and dined with his companions (Allah be pleased with them). Hazrat Abu Ayub (Allah be pleased with him) is reported to have said that one day after sunset the Holy Prophet (peace and blessings of Allah be upon him) went out (of Medina) and heard a (dreadful) voice. He said : The Jews are being tortured in their graves.

Hazrat Zaid bin Thabit (Allah be pleased with him) is reported to have said that they accompanied the Holy Prophet (peace and blessings of Allah be upon him) who rode upon a pony to go to a garden which belonged to a tribe (Banu 'Najjar'). On the way, the pony got out of control near a place where there were five or six graves. The Holy Prophet (peace and blessings of Allah be upon him) asked his companions if any of them could identify the dead bodies lying in the graves. One of his companions told that he could. The Holy Prophet (peace and blessings of Allah be upon him) enquired when they had died. He answered that they had died in the days of Ignorance. The Holy Prophet (peace and blessings of Allah be upon him) observed that the occupants of the graves were being put to torture. Fearing that they would give up burying the dead bodies, he did not think it advisable to pray to God for showing them torments in the grave that he had witnessed.

Importance of Recurring Charity and Significance of Forgiveness sought by one's Progeny

Abu Huraira (Allah be pleased with him) is reported to have said that the Holy Prophet (peace be upon him) had given instructions that the deeds of a person are not rewarded after his death, but there are three works which are rewarded after his death. They are (1) Recurring Charity ; (2) Knowledge by which the people are benefitted; (3) Pious progeny who prays for the dead parents.

How benevolent and generous is Almighty God in providing for the means of getting reward of good works after death when the time of performing good deeds has ended and all parts of the body cease to function and the dead person is laid to rest in the grave. In the above tradition, the Holy Prophet (peace be upon bim) has made mention of only three works which are rewarded after man's death : (1) Recurring charity—a charity the reward of which never ends. For example, if a man has erected a moque for the people to observe their prayers, he would get its reward as long as the people would observe their prayers in it. Similarly, if a man creates a Trust or donates a public house or a building for the benefit of the Muslim or for the promotion of some religious work, he would get its reward. If he gets the well sunk for the public good he would get its reward as long as the people would drink water from it or perform their ablutions with its water. In another tradition, the Holy Prophet (peace be upon him) has given instructions that a man, after his death, is rewarded for :

(1) imparting education to somebody and diffusion of knowledge ;

(2) leaving virtuous children benind him ;

(3) endowment made for the distribution of the copies of Holy Qur'an ;

(4) Constructing a mosque or a public house ;

(5) excavating a canal for the public good ;

(6) giving charity in such a way that he would get its reward after his death, that is to say, it must be in the nature of recurring charity such as the establishment of a trust of some property.

Diffusion of knowledge includes donations to a school, compilation of a religious book or its distribution among the readers or donations of the Holy Qur'an or religious books to a mosque or a school. According to another tradition, a man after his death is rewarded for :

(1) imparting education to somebody ;

(2) digging a canal for the public good ;

(3) digging a well ;

(4) planting a tree ;

(5) constructing a mosque ;

(6) leaving virtuous children behind him who seek forgiveness for him.

It is not necessary that he should have performed the above works single-handed. Even if he had a little share in a work, he would get its reward in proportion to the share contributed by him. The second thing which has been mentioned in the above tradition is knowledge of religion For example donation of a book to a school. So long as the book is there and the people derive benefit from it, he will get its reward unceasingly. Suppose a man gives financial help to a student to enable him to learn the Holy Qur'an by heart or to receive religious education. In this case the former will get his reward as long as the people derive benefit from knowledge of a Hafiz or the religious scholar, as the case may be, whether he is alive or dead. Take another example. A man gives financial help to a student to enable him to learn the Holy Qur'an by heart. The latter after teaching the

Holy Qur'an to ten or twenty students, dies. In this case Hafiz will get recurring reward.

The man who gave financial help to Hafiz would get its reward separately. He will get his reward automatically even until the doomsday as long as the students are taught the Holy Qur'an by one Hafiz after the other. Similarly, if a man gives financial help to a student in order to enable him to receive education, he would get its reward as long as the people would derive benefit, directly or indirectly from the knowledge of the religious scholar. In this case too it is not necssary that he should have given financial help to the student independently. Even if he had a share in it, he would get its reward till the Day of Resurrection in proportion to the share held by him. Fortunate are the persons who dedicate their lives to the diffusion of religious knowledge, to the promotion of some religious work or to learn the Holy Qur'an by heart. Life in this world is nothing but a fleeting shadow which may disappear at any time without notice.

It is only the provision of good works done in this world that matters and is useful. A man should not place reliance on his friends, companions and relatives because they will remember him only for a day or two after which they will get themselves absorbed in their own affairs and will forget him. He should, therefore, try to amass the wealth of good deeds during his life and deposit it in the solvent bank so that the capital remains intact and benefits accrue to him till the Day of Resurrection. The third thing which has been mentioned in the above tradition is a virtuous progeny that seeks forgiveness for him. Firstly the act of bringing up virtuous children is itself a recurring charity. Needless to say, chidren will be rewarded so long as they do good deeds but if they also pray for their parents (when the children are virtuous they will certainly pray for their parents), it is the parents who will be rewarded. As has been mentioned in Qissa-i-Roze, there was a Pious woman, called Baheeta. She devoted much of her time to extol Almighty God.

When she was on the verge of death, she raised her head and prayed to God that she might not be disgraced at the time of death because she had placed reliance only on the provision she had stored for the journey. She also prayed to God that she might be protected against the torments of the grave. When she died, her son visited her grave on every Friday, and after reciting the Holy Qur'an he bestowed its reward on her. Not only he prayed for his mother but also for those who were buried in that graveyard. Once he saw his mother in a dream and asked her about her health. Admitting that the agonies of death were intense she told him that by the grace of God she was feeling comfortable. She further told that scented herb was spread under her and she reclined on silky pillows and that she would be treated in the same way till the Day of Resurrection.

He asked her if he would be of any service to her. She advised him not to give up the habit of visiting her and reciting the Holy Qur'an on her grave every Friday. She told him that when he came, the dead bodies buried in that graveyard gave her glad tidings of his arrival. She was much pleased to see him there and so were others. The boy is reported to have said that after that he became more punctual. He saw in a dream that a large number of men and women had approached him. He enquired of them who they were. They told that they had come from the graveyard to thank him for his paying visits to them on every Friday and for seeking forgiveness for them. They were very pleased with him. They also urged him not to give up the habit of visiting them on every Friday. After that he became more punctual.

Another religious scholar says that a person saw in a dream that all the graves in a graveyard were cleft all of a sudden and the dead bodies, after coming out of their graves, began to pick up something from the ground in hot haste. A person, however, was sitting idle and did not pick up anything He approached and greeted him and asked him what those people were gathering.

The man replied that they were gathering the graces of such charities, prayers blessings etc., as were sent to them by the living persons. He asked the man why he was not gathering the graces.

The man told him that he need not do so, as his son, who sold Zalabia (a kind of pudding which sticks to the mouth) in a certain bazaar, recited the Holy Qur'an once daily and sent its blessings to him. Next morning when he got up, he went to that bazaar. He saw a young man, who was selling Zalabia, and his lips were stirring. He asked the young man what he was muttering. The latter replied that he recited the Holy Qur'an once daily and sent its blessings to his dead father. Long after this incident he once again saw in a dream that the dead bodies of that graveyard were gathering something and that man whom he had seen before was also gathering.

He woke up and wondered at what he had seen. Getting up next morning, he made for the same bazaar. On inquiring of him he came to know that that boy had passed away. Hazrat Saleh Mari (mercy of Allah be upon him) says that in the small hours of Friday morning he was on his way to the principal mosque to say his Dawn Prayer. It had not yet dawned. A graveyard lay on the way. When he reached there, he sat down near a grave, and fell asleep. He saw in a dream that all the graves were cleft and the dead bodies, after coming out of their graves, began to talk to one another happily. Among them was a young man, who was clad in shabby clothes and looked gloomy. He perferred to sit at a secluded place. After a while, many angels, who had trays in their hands, descended from the sky. The trays were wrapped over with the coverings of divine light.

The angels gave one tray to every person and whosoever took it, went into the grave. After the trays were distributed, the young man too was about to return empty handed. He asked the young man why he was sad and what was wrapped

in the trays. The young man told that those trays contained the offerings which were sent to the dead bodies by the living persons. The young man told that there was none to send him an offering except his mother who had married again and had entangled herself in the worldly affairs. As she was pre-occupied with her husband, she had forgotten him. He asked the young man what was his mother's address.

In the morning he went there and called his mother behind the purdah. He described to her the condition of her son. She acknowledged the young man to be her son, her flesh and blood, her very life. After this she gave him one thousand dirhams and asked him to give that amount as a charity for the benefit of his son, the apple of her eyes. She assured him that she would never forget him and would remember him with prayers and charities.

Hazrat Saleh (may Allah be pleased with him) says that he saw in a dream the same scene that he had seen before. Among the dead bodies was the same young man, who was clad in an elegant attire and looked happy. The young man came running towards him and addressing him as Saleh said that Almighty God might reward him for that favour. He acknowledged that he had received the offering sent to him.

Thousands of such episodes are found in various books. If a person wants that his children may be of use to him after his death, he should try to make them as good and virtuous as possible, which, in fact, is beneficial not only for his children but also for him. There is a verse in Sura Tehrim the English translation of which is "O ye who believe ! Ward off from yourselves and your families a fire."

Zaid bin Aslam (Allah be pleased with him) says that when the Holy Prophet (peace be upon him) recited the above verse, his companions (Allah be pleased with them) asked him how could they save the members of their family from the infernal

fire. The Holy Prophet (peace be upon him) told that they should compel the members of their family to do such deeds as are liked by God and check them from doing such deeds as are disliked by him. Hazrat 'Ali (Allah be pleased with him) is reported to have said in elucidation of this verse that one should educate and instruct oneself and the members of one's family to do good deeds. The Holy Prophet (peace be upon him) is reported to have prayed to God for having mercy on that father who treats his children in such a way, that they behave well towards him. In other words, his treatment should not be such that they are impelled to disobedience. It is the duty of the parents to see that their children are virtuous. If they are not themselves virtuous and treat their parents badly, how can their children become virtuous ? According to another tradition, 'Aqiqa ceremony of a child should be performed on the seventh day and he should also be named. When he attains the age of six years, he should be taught good manners and at the age of nine, he should be allotted a separate bed to sleep in (he should not share a bed with others). If he neglects to say his prayers at the age of thirteen, he should be beaten. At the age of sixteen, he should be married. After this, his father should hold his son's hand and say, "I taught you good manners, imparted education to you, got you married and now pray to God for protecting me from your mischief in the world and from torments that you make me suffer in the next world due to your mischiefs. The word 'torments' you make me suffer occur in various traditions under different captions. According, to these traditions, the Holy Prophet (peace be upon him) gave instructions that whosoever commits evil he is not only liable for his own actions but also for the actions of those who are influenced by his bad examples.

The latter will be responsible for the main guilt whereas the former will be responsible for the abetment of the guilt. Similarly, the elders are also responsible for the actions of their youngers who are influenced by their bad examples. The elders should, therefore, desist from indulging in indecent actions

particularly in the presence of the younger. According to this tradition if a child neglects to say his prayers at the age of thirteen he should be beaten. Accodring to another tradition, when a child attains the age of seven, he should be ordered to say his prayers and at the age of ten he should be beaten if he neglects to say his prayers. These traditions being great in number and simiar in content, are authentic. In short, if a child neglects to say his prayers, the father is ordered to beat him. If the father does not reprimand his child, the fault will lie with him.

On the contrary if the child is brought up to establish prayer, to keep fasts and to abide by the divine commands, he will be rewarded for good works. If the child also prays for his parents, he will be rewarded for it separately. Ibn-i-Malik (mercy of Allah be upon him) says that the epithet virtuous is attached to qualify children because the parents are not entitled to get reward of the children who are not virtuous. The reason for laying emphasis on this point is that the children may be persuaded to pray for their parents. So it is said that the father gets the reward of good deeds done by his children whether or not they pray for him. Suppose, a person plants a tree for the Public good, and the people eat fruit of that tree.

In this case the planter will get its reward whether or not the people who enjoy fruit of the tree pray for him. 'Allama Mandi (mercy of Allah be upon him) is reported to have said that it is obligatory on part of the children to pray for their parents, otherwise a prayer is beneficial to everybody whether it is observed by the children or a stranger. In this tradition three things have particularly been mentioned. According to another tradition, there are some more things the reward of which is of recurring nature. There are numerous traditions which reveal that whosoever treads a right course, he will not only be rewarded for his good deeds but also for the deeds of those who are influenced by his examples. Those who adopt his course will get separate reward. Whosoever takes to an evil course he will be liable not

only for his own guilt but also for the guilts of those who are influenced by his bad examples. Those who adopt his evil course will be individually responsible for their guilts. According to another tradition, when a man dies, his deeds are not rewarded. But the good deeds of those who obey the commands of Allah, go on increasing till the Day of Resurrection.

Statement of 'Alim Kandi

'Alim Kandi has stated that he was sitting with Abu 'Abbas on the roof of a house. On seeing some people who were abandoning the city for fear of an epidemic, he said: "O epidemic take me with you." He repeated the sentence thrice. When 'Alim Kandi heard him say so, he asked him if he had not heard from the Holy Prophet (peace be upon him) that nobody should wish for death, because death puts an end to action and a person loses opportunity of repenting, and thereby seeking the pleasure of God. Abu 'Abbas told that he had heard from the Holy Prophet (peace be upon him) that one should hasten to leave the world before the following things happen :—

(1) Rule of the foolish.
(2) Majority of the ignoble.
(3) Traffic of judgements.
(4) When murder is taken lightly.
(5) When the people break off relations with their kindred and wish them ill.
(6) When the people increasingly develop the taste for reciting and hearing the Holy Qur'an after the mode of singing. (Ibn-e-Abdubar-Marozi-Ahmad-Tabrani).

The Angels Smell and Touch the Limbs of a Person at the Time of His Death

Daud bin Abi Hind (mercy of Allah be upon him) has stated that once he fell seriously ill. In the course of his illness,

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The Angels Smell and Touch the Limbs of a Person at the Time of His Death

Daud bin Abi Hind (mercy of Allah be upon him) has stated that once he fell seriously ill. In the course of his illness,

a man who had a large head and flushy shoulders and resembled the Sudanese, appeared before him. As soon as he saw the man, he said, "verily we are for Allah and to Him shall we return." He guessed that the man had come to extract his soul. But he was not a disbeliever that the black angel should disembody his soul as he had heard that the soul of a disbeliever was separated by a black angel. In the meantime he heard a sound and it seemed to him as if the roof of the house had collapsed. The roof was broken to pieces and the sky became visible. Two angels clad in white dress alighted from the sky. Both of them rebuked the black person and sent him away. The black man, however, stared at him from a distance, and both the angels kept on scolding him. Then one of the angels sat near his head and the other one near his feet. The former asked the latter to touch his feet. That angel touched his feet and told his companion that he used to go on foot to say his prayers. Then the latter asked the former to touch his mouth. That angel touched his mouth and told that it was still fresh with the memory of God. (Abu Abi-ud-Dunya, Kitab Man 'Aasha Ba'ad-ul-Maut).

Hazrat Abu Qatada (Allah be pleased with him) is reported to have said that his nephew called Majan fell seriously ill. It was perhaps due to the faults of his nephew that he did not visit him to enquire after his health. When Majan was on the verge of death, Abu Qatada's affection and love got the better of him and considering that he was the son of his dear brother and was nearing his end, and that he should enquire after his health. Qatada visited his sick nephew and sat beside his bed all the night long. He states that two black men appeared with hammers in their hands. Then two angels descended from the roof of the house. He heard one of the angels saying to the other that he should go to the patient to ascertain whether or not the patient had done any good deed. So one of the angels approached his nephew and smelt his head, belly and feet. Then he returned and informed his companion that he had smelt his

head and had found it empty of the knowledge of the Holy Qur'an; he had smelt his belly but had found no sign of keeping the fast. Last of all he had smelt his feet but had found no mark of his standing for worship even for a single night. Thereafter the other angel came to Majan and smelt his head, belly, palm of his hand and feet. Then Abu Qatada heard the angel say that he wondered that although he was one of the followers of the Holy Prophet (peace be upon him) yet he was lacking in those qualities for which his followers were distinguished. Then the angel opened his mouth and squeezed the tip of his tongue. Abu Qatada has stated that at that time he heard the angel utter Allah is the Greatest and say that he had found a Takbir on the tip of his tongue which he had very sincerely uttered in Antakia, a city of Rome. As soon as the angel wrung his tongue, the fragrance of musk spread in all directions and just then the soul of Majan was extracted. Abu Qatada (Allah be pleased with him) has reported that when the angel left after extracting the soul, he asked both the black men standing at the door to go away as they could not touch the dead body. In the morning, Abu Qatada (Allah he pleased with him) related the incident to the people. It moved them deeply and all of them after offering his funeral prayer, blessed his soul.

An Episode Described by Hazrat Abu Huraira
(may Allah be pleased with him)

Hazrat Abu Huraira (may Allah be pleased with him) states that a person fell seriously ill. His friends had been sitting beside him. All of a sudden, the sick man became senseless. Considering him dead they covered him with a cloth and shut his eyes. When they were going to wash him, he stirred. They looked at him in amazement and told him that they had taken him as dead. When he heard it, he informed that it was true that he had passed away. After his death he was carried to his grave. A handsome and scented man laid him in the grave. Suddenly a black and dirty woman also appeared.

She began to point out his imperfections one by one in such a way that he hung his head in shame. He wrangled with the woman about his faults. At last the woman said that their dispute would be settled at some other place. He followed her and entered a spacious house which had a silvery platform. A mosque was erected in one of its corners and a person while saying his prayer in it was reciting Sura Namal but he broke off in the middle of Sura as he had forgotten a verse. He helped the man pick up the thread. After finishing his prayer, the man asked him if he had learnt that Sura by heart. He replied in the affirmative. On hearing it, the man took out a book from his pillow and began to read it. At that moment the black woman also came there and started pointing out his bad deeds one by one. The handsome and scented man also came there who contradicting the woman, began to make mention of his good deeds. On hearing it, one of the persons in the mosque announced that although he had exposed himself to risk, yet God Almighty had forgiven him his omissions and added that his death had not yet come and that he would die on Monday. Abu Huraira (may Allah be pleased with him) states that the sick man had told them that if he died on Monday in pursuance of the divine suggestion, he was sure that what he had seen was based on truth and his sin would be forgiven by Him. If his death did not occur on Monday, they should consider that what he had seen was the state of delirium. (Ibn Abi Dunya).

The Condition of the Poor and the Rich in the Grave

Hazrat 'Amr bin Muslim (mercy of Allah be upon him) states that a grave-digger described an incident of his life that once he dug three graves for burying three corpses. After digging two graves he was busy digging the third grave, when he, as a result of intense heat was obliged to put a blanket on the grave so as to take rest under its shade. While he was sitting there, he saw a wonderful scene. Two men who rode the red horses, came and stood near the first grave. One of

them ordered the other to write. The latter asked what he should write. The former ordered him to write "A league in length and a league in breadth." After this, they came to the second grave and one of them ordered the other to write. The former ordered him to write "as far as the eyes can see". Then they came to the third grave in which he was sitting. One of them ordered the other to write. The latter asked what he should write. The former ordered him to write "the distance between the forefinger and the thumb." After seeing this the grave digger anxiously waited for the arrival of three funerals. At last a funeral consisting of a few men, came there. He asked who was the dead man. The people told that he was a water-carrier who had a large family to support.

Since he died a destitute, they had to bear the expenses on his burial. On hearing that, he returned the wages for grave-digging and requested them to give that amount to the bereaved family. After that, the dead body was laid to rest in the grave. Instantly, there appeared a third funeral which was attended by the few men who had carried the bier. They stopped near the second grave about which both the riders had said, "as far as the eyes can see". He enquired about the dead man and the people told that the dead man was a foreigner whom they had found dead on horse-back in a pitiable condition. He refused to receive the wages for grave digging and buried the dead body. He waited for the third funeral till the first watch of the night. At last, the people brought a funeral. He enquired about the dead man, and the people told that that was the funeral of a respectable woman of a famous and rich family. It was attended by a large number of men. At last the dead body was buried in the third grave about which both the riders had said the width of this grave "is equal to the distance between the forefinger and the thumb." (Kitab Dibaj-Sharh-as-Sudur).

Both Body and Soul are Tormented in the Grave

A magian who had three skulls of the dead men with him,

came to Caliph Hazrat 'Umar (may Allah be pleased with him) and stated that according to his master (peace be upon him) a person who has faith in a religion other than Islam and dies as such will be put in fire. Then the magian recited a verse which can be translated : "Those people are brought into contact with fire day and night." Hazrat 'Umar (may Allah be pleased with him) said that the instructions of our Holy Prophet (peace and blessings of Allah be upon him) are correct beyond any shadow of doubt. On hearing that, the magian took out the three skulls and informed that the first skull was that of his father, the second was his mother's and the third was his sister's. He further told that at the time of their death, they had Zoroastrian faith. When he touched the skulls, he found them cold (whereas, according to the saying of the Prophet (peace and blessings of Allah be upon him) the skulls should have been hot, because those had been put in fire). On hearing that, Hazrat 'Umar (may Allah be pleased with him) sent for Hazrat 'Ali (may Allah be pleased with him). When Hazrat 'Ali (may Allah be pleased with him) came, Hazrat 'Umar (may Allah be pleased with him) asked the magian to repeat his objection. He repeated the objection. On hearing it, Hazrat 'Ali (may Allah be pleased with him) ordered to bring a rod of iron and a stone. When those were brought, he asked the magian to touch the rod of iron and stone and tell whether they were hot or cold. The magian touched and told that they were cold. Then Hazrat 'Ali (may Allah be pleased with him) desired him to strike the rod of iron and the stone together. By doing so, a spark was emitted. Then Hazrat 'Ali (may Allah be pleased with him) addressed the magian and told that just as God Almighty, by His Powers had produced fire from the cold stone and iron, in the same way He, by His Power, might have produced heat in those skulls which he could not feel. Those skulls seemed to him cold because God Almighty brought them into contact with fire in such a way that he could not feel the heat produced in

the skull although they continued burning in the fire of God Almighty. That made the magian speechless.

One who does not take Precautions at the Time of Making Water suffers the Torments of the Grave

Hazrat Abu 'Umar (may Allah be pleased with him) states that while going on a journey, he happened to pass through the graves of the pre-Islamic times. Suddenly, a man came out of one of the graves. He was surrounded by the flames of fire and his neck was bound with a chain of fire. He had a small water bag of leather. That man addressed him as 'Abdullah and requested him to give him water to drink. In the meantime, another man came out of the same grave and forbade him to give water to that man as he was an infidel. Then he caught hold of the chain and dragged that man into the grave.

Ibn 'Umar (may Allah be pleased with him) states that thereafter, he took his way. At night-fall, he stayed with an old woman in her house. There was a grave at some distance from that house. At night he heard a voice coming from the grave. It seemed as if somebody had uttered the words "Urine and which urine, a water bag of leather and which water bag of leather". On hearing those words, he enquired from the old woman about the dead man in the grave and asked what did those words signify. She replied that the dead body buried in the grave was her husband's. He took no precautions at the time of urination. She brought to his notice time and again that, he was worse than animals because even a camel, while discharging urine, usually spreads his legs lest urine should pollute his body but he took no precautions at all. As he took no notice of her warning , he had been crying "urine and which urine" ever since his death. The reason why he was being tortured was that he took no precautions at the time of making water. Those gentlemen who make water in a standing position, should mind it that their urine falls, partly on their pantaloons partly on their legs. Even a dog, while discharging urine, raises

came to Caliph Hazrat 'Umar (may Allah be pleasd with him) and stated that according to his master (peace be upon him) a person who has faith in a religion other than Islam and dies as such will be put in fire. Then the magian recited a verse which can be translated : "Those people are brought into contact with fire day and night." Hazrat 'Umar (may Allah be pleased with him) said that the instructions of our Holy Prophet (peace and blessings of Allah be upon him) are correct beyond any shadow of doubt. On hearing that, the magian took out the three skulls and informed that the first skull was that of his father, the second was his mother's and the third was his sister's. He further told that at the time of their death, they had Zoroastrian faith. When he touched the skulls, he found them cold (whereas, according to the saying of the Prophet (peace and blessings of Allah be upon him) the skulls should have been hot, because those had been put in fire). On hearing that, Hazrat 'Umar (may Allah be pleased with him) sent for Hazrat 'Ali (may Allah be pleased with him). When Hazrat 'Ali (may Allah be pleased with him) came, Hazrat 'Umar (may Allah be pleased with him) asked the magian to repeat his objection. He repeated the objection. On hearing it, Hazrat 'Ali (may Allah be pleased with him) ordered to bring a rod of iron and a stone. When those were brought, he asked the magian to touch the rod of iron and stone and tell whether they were hot or cold. The magian touched and told that they were cold. Then Hazrat 'Ali (may Allah be pleased with him) desired him to strike the rod of iron and the stone together. By doing so, a spark was emitted. Then Hazrat 'Ali (may Allah be pleased with him) addressed the magian and told that just as God Almighty, by His Powers had produced fire from the cold stone and iron, in the same way He, by His Power, might have produced heat in those skulls which he could not feel. Those skulls seemed to him cold because God Almighty brought them into contact with fire in such a way that he could not feel the heat produced in

the skull although they continued burning in the fire of God Almighty. That made the magian speechless.

One who does not take Precautions at the Time of Making Water suffers the Torments of the Grave

Hazrat Abu 'Umar (may Allah be pleased with him) states that while going on a journey, he happened to pass through the graves of the pre-Islamic times. Suddenly, a man came out of one of the graves. He was surrounded by the flames of fire and his neck was bound with a chain of fire. He had a small water bag of leather. That man addressed him as 'Abdullah and requested him to give him water to drink. In the meantime, another man came out of the same grave and forbade him to give water to that man as he was an infidel. Then he caught hold of the chain and dragged that man into the grave.

Ibn 'Umar (may Allah be pleased with him) states that thereafter, he took his way. At night-fall, he stayed with an old woman in her house. There was a grave at some distance from that house. At night he heard a voice coming from the grave. It seemed as if somebody had uttered the words "Urine and which urine, a water bag of leather and which water bag of leather". On hearing those words, he enquired from the old woman about the dead man in the grave and asked what did those words signify. She replied that the dead body buried in the grave was her husband's. He took no precautions at the time of urination. She brought to his notice time and again that, he was worse than animals because even a camel, while discharging urine, usually spreads his legs lest urine should pollute his body but he took no precautions at all. As he took no notice of her warning , he had been crying "urine and which urine" ever since his death. The reason why he was being tortured was that he took no precautions at the time of making water. Those gentlemen who make water in a standing position, should mind it that their urine falls, partly on their pantaloons partly on their legs. Even a dog, while discharging urine, raises

his legs—but these gentlemen do not exercise care in this respect. They are worse than the dogs. Ibn 'Umar (may Allah be pleased with him) states that he enquired of the old woman what was the reason that her husband was uttering repeatedly "a water bag of leather and which water bag of leather". The old woman told that one day a thirsty man had approached him with the request that he might be given water to drink. He pointed to an empty water bag of leather saying that it was filled with water. When the thirsty man took the water bag of leather, he found that there was not a single drop of water in it. As a result, he died of thirst. Ever since his death, her husband had been uttering "a water bag of leather and which water bag of leather'—that is to say, the water bag of leather which was the root cause of his sufferings. Ibn 'Umar (may Allah be pleased with him) states that on his return from the journey, he described the whole story to the Holy Prophet (peace and blessings of Allah be upon him), who admonished him not to set out for a journey alone. (Ibn Abi Dunya).

The Episode of the Skull of a King

Ibn Jauzi (mercy of Allah be upon him) is reported to have said that Jesus Christ (blessings of Allah be upon him) was going with his companions. On his way he saw the skull of a dead man. His companions requested him to pray to God that the skull be given the power of speech so that it might tell them about the past events and they should take a warning. Jesus Christ (blessings of Allah be upon him) offered two rak'as of prayer and prayed to God. God bestowed tongue to the skull. It addressed Jesus (blessings of Allah be upon him) and asked him what he wanted to know and added that God Almighty had commanded it to answer his questions. He asked what was his position in the world. The skull said, "I was a king in the world. I remained alive for one thousand years, begot one thousand children, conquered one thousand cities, defeated one thousand troops and murdered one thousand kings. At last the

conqueror of the world, died. I have come to the conclusion that it is devotion and piety that pays and greed and avarice culminates in death. What is most honourable, is submission to the Will of God Almighty."

Hazrat Sa'id b. Mussayib (mercy of Allah be upon him) states that he and his companions led by Hazrat 'Ali (may Allah be pleased with him) went to the graveyard of Medina. Hazrat 'Ali (may Allah be pleased with him) sent salutations to the dead and asked whether they would like to tell their own story or like to hear from him. Hazrat Sa'id (may Allah be pleased with him) is reported to have said that they heard the words "peace be with you" and somebody asked the Caliph to apprise the dead of such happenings as had occurred after their death. Hazrat 'Ali (may Allah be pleased with him) told that their wives had married. Their properties had been divided. Their children had become orphans. Their enemies had occupied the buildings erected by them. After hearing that, a dead body told that their coffins had been torn to pieces. Their hair had fallen and scattered. Their skins had been reduced to a powder. Their eyes had come out of their sockets and their nostrils were discharging pus. They had been rewarded for the same deeds that they had performed in the world. They had to suffer loss for the deeds which they had omitted to do. They had received reward or suffered loss according as their deeds were good or bad. (History Neshapuri).

Dispute of the Soul and the Body

Hazrat Ibn 'Abbas (may Allah be pleased with him) is reported to have said that the soul will dispute with the body and will say that the responsibility of all acts lies on the body. The body will say that it obeyed the orders the soul and acted in the same way as the things were represented to it. God Almighty will say to an angel to settle their dispute. The angel will say that their case was analogous to that of a crippled and

a blind man. The crippled man informed the blind man that he had seen a fruit but it was beyond his reach. Then the blind man asked him to ride on him. The crippled man rode on the shoulders of the blind man and plucked that fruit. After quoting this example the angel will ask the soul and the body to tell which of the two was a transgressor. The soul and body will say that both the men were equally responsible. On hearing it, the angel will say they were inter-dependent ; whereas the body is a vehicle, the soul is a rider.

Hazrat Anas (may Allah be pleased with him) referring to a tradition, states that on the Day of Resurrection the soul and the body will start disputing. The body will say, "I was lying like the trunk of a palm-tree. If the soul had not existed, I could not have done anything by stirring my hand or foot." The soul will say, "I was as light as air. If body had not existed, I would have lost the power of doing something." After this, the case of the soul and the body will be compared to that of the crippled and the blind man, as mentioned above. Then they will be held equally responsible. (Daraqutni Zawaid Zahid).

The Episode of an Innocent Saiyyida

Rabi' bin Suleman (mercy of Allah be upon him) is reported to have said that he was going on a pilgrimage alongwith his brother and a group of pilgrims. When they reached Kufa, he went out to buy the provisions for the journey. While he was making a round of the bazars, he saw a dead mule lying at a secluded place and a woman, clad in tatters, was chopping it up with a knife and keeping the small bits of carrion in a basket. He mistook her for an innkeeper and thinking that she was carrying dead flesh for the purpose of cooking, he decided to keep an eye on her movements lest she should serve dead flesh to her customers. He pursued taking precautions that he might not be detected by her. At last, she stopped in front of a building which had an exalted gate. She knocked at the gate and somebody inside the house shouted who was there. She

said that it was no other than the wretched woman. When the gate was opened, there appeared four girls who wore misfortune on their faces. The woman entered the building and gave the basket of dead flesh to the girls. He peeped through a hole of the door and saw that the building was empty and desolate. The woman wept and asked the girls to cook dead flesh and thank God Almighty. She uttered that God Almighty has control over His men and it is He Who dominates the hearts of people. Those girls chopped dead flesh and began to roast it. He was disgusted to see and shouted from outside that for God's sake they should not eat dead flesh.

The old woman asked him who was he. He replied that he was a stranger. She asked him what brought him there. She told him that they had fallen on evil days and had been living a miserable life for the last three years as they had no friend or helper to look after them. She asked him why he had come there to meddle with their affairs. He informed that no religion, except a sect of Zoroastrians, permitted to eat dead flesh. She told him that they were the descendants of the Holy Prophet (peace and blessings of Allah be upon him). The father of those girls was a very noble man. He was desirous of marrying his daughters to men of good family but death did not allow him time to fulfil his wishes. They had sold all goods and cattles that he bequeathed to them and had become destitute. They were aware of the fact that their religion did not permit them to eat dead flesh but one could eat it in exceptional circumstances. She further told that they had been starving for the last four days. Rabi' (mercy of Allah be upon him) states that as soon as he come to know about their wretched condition, tears welled from his eyes and he left them with a heavy heart.

He told his brother that he had changed his mind to go on a pilgrimage. His brother, throwing light on the virtues of pilgrimage, urged him to reconsider his decision and stated that when a pilgrim returned after performing pilgrimage, he was

a blind man. The crippled man informed the blind man that he had seen a fruit but it was beyond his reach. Then the blind man asked him to ride on him. The crippled man rode on the shoulders of the blind man and plucked that fruit. After quoting this example the angel will ask the soul and the body to tell which of the two was a transgressor. The soul and body will say that both the men were equally responsible. On hearing it, the angel will say they were inter-dependent ; whereas the body is a vehicle, the soul is a rider.

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purged of his previous sins. He told his brother that his advice had little effect on him. After saying that, he took his clothes, pilgrim dress (Ihram), his provisions for his journey. He also took six hundred dirhams in cash, out of which he spent one hundred dirhams on the purchase af flour, one hundred dirhams on the purchase of clothes and concealing the remaining amounts in flour, he left for the old woman's house. He handed over all these things to that old woman. She thanked God and prayed that God Almighty might forgive him his previous and future sins, grant him the reward of a pilgrimage and give him an abode in paradise. She also prayed to God Almighty for revealing to him what he was to get in return. The eldest girl prayed that God Almighty might double his reward and forgive him his previous sins. The second girl prayed that God Almighty might grant him much more than he had given. The third girl prayed that God Almighty might treat him in the same way as He had treated her grandfather. The fourth girl, who was the youngest, prayed that God Almighty might confer favours upon him who had helped them and forgive him his previous and future sins. Rabi' (mercy of Allah be upon him) states that the caravan of the pilgrims departed.

He had to stay in Kufa till the return of the pilgrims. When the pilgrims returned after pilgrimage he thought that he should receive them and request them to pray for him as it was just possible that the prayers of anyone of them might be granted. When he saw the caravan of pilgrims, he was overwhelmed with grief on account of his failure to pilgrimage and as a result tears began to trickle down his eyes. When he met the pilgrims he prayed to God Almighty for accepting their pilgrimage and giving them a good reward of the expenses incurred by them. One of them asked what did his prayer mean. He told that it was a prayer of a man who had failed to perform pilgrimage. They were surprised to hear that and asked why he was concealing the facts that he was not present with them in the plain of 'Arafat and at the time of flinging the pebbles at the

devil and circumambulating. He thought that it was nothing but a miracle of God. Instantly, the caravan of his own city reached there. He prayed that God Almighty might reward them for their labour and might accept their pilgrimage. They also asked whether he was not present with them in the plain of 'Arafat and at the time of flinging pebbles at the devil. Why he was denying the facts. One of the pilgrims enquired of him the reason for denying the truth. Was he not present with them in Mecca or Madina. After visiting "the sacred grave" when they were coming out of "the Gate of Gabriel" he had deposited a small bag with him due to great rush.

The words inscribed on the seat of the small bag were "One who deals with us, earns profit". He took out the small bag and handed it over to him. Rabi' (mercy of Allah be upon him) is reported to have said that he had never seen that small bag before. After offering his prayer for the first watch of the night, and telling his beads, he tried to unravel the mystery but was overtaken by sleep. He saw the Holy Prophet (peace and blessings of Allah be upon him) in dream. He sent salutations to him and raised his hands. The Holy Prophet (peace and blessings of Allah be upon him) returned his salutations and asked smilingly how many witnesses be produced to testify that he had performed pilgrimage. But he was still reluctant to believe it. The Holy Prophet (peace and blessings of Allah be upon him) informed that the fact was that when he had changed his mind to go on a pilgrimage and had given all his provisions for the journey to a woman, who was one of his descendants, he had prayed to God Almighty for giving him a good return. God Almighty commanded an angel to assume his appearance and to perform pilgrimage on his behalf.

The angel would continue performing pilgrimage every year on his behalf till the Day of Resurrection. As regards the worldly gain, God Almighty had granted him six hundred dinars in return for six hundred dirhams. He should enjoy

himself. Then the Holy Prophet (peace and blessings of Allah be upon him) repeated the same words "One who deals with us, earns profit." Rabi' (mercy of Allah be upon him) states that when he got up, he opened the small bag and found that it contained six hundred dinars. (Rashfatul Sawi).

God's Dealings with the Pious, the Tale of Pious Lady

A saint states : "Once I was making a circuit of the Holy Ka'ba when I happened to see a girl who was carrying a very small child on her shoulder. She was exclaiming : "O Munificent Lord ! Munificent Lord ! the past ! (i.e. how gracious was the Lord to her in the blessed past !). I asked her "What was it that passed between thee and the Almighty God." She said : "Once I was travelling on a boat in the company of a group of merchants. A windstorm blew with such intensity that the boat sank and everybody was annihilated. I and this child were stranded on a board ; while a negro lay stranded on another board. No one except the three of us had survived. At the first light of dawn and rowing the water with his hands he approached my plank. When his board adjoined mine he came over to my board and tried to seduce me. I remonstrated with him, "Fear the Lord ! Dost thou not know in what peril we are ! It seems impossible to escape this calamity even with fervent prayers to the Lord ; on the contrary you wish that we should commit sin under such circumstances." He said : "Never mind ! I swear by God I shall commit this act with you." Now this child was sleeping in my lap. I quietly pinched the child, as a result of which the child instantly began to cry. I said to the negro, "Alright, wait till I put the child to sleep. Then whatever the fate ordains for me will come to pass." The negro grabbed the child and flung him into the sea. I entreated the Mighty Lord, "O Thou Who art Mighty and intervenes even between a man, and his heart's desires, please save me from this negro with all Thy Divine Might and Authority. Lord, Thou art without doubt Omnipotent." By my Lord ! I had hardly finished saying this

prayer when a mammoth animal with open jaws raised its head from the sea and having devoured the negro went under water again. The Magnificent Lord saved me from the negro by His Divine Power and Authority ; He indeed, is Omnipotent ; He is Pure ; He is Magnificent. Afterwards the sea-waves lashed at me till the board was washed to shore of an island. I landed there and thought to myself that I would eat grass and drink water till the Magnificent Lord afforded me some succour, because it is through Him alone that better conditions may prevail. I lived on this island for four days. On the fifth day I espied a boat going on the sea. I mounted a hillock and made signs in the direction of this boat. I waved my covering cloth briskly. Three men from the boat came to me on a small barge. I boarded the barge and went to the boat with them. And lo ! one of the men on the boat was holding this child of mine whom the negro had flung into the sea.

Upon seeing the child I fell over him and kissed and hugged him. I told them, "This is my child, my darling." The boatmen said, "You are out of your mind, you are mad." I said : "I am not mad nor have I lost my senses. My tale is a strange one." Then I narrated to them all that had happened to me. After hearing my story all of them hung their heads in amazement and said, "You have told us a stunning tale and now it is our turn to tell you a similar story which will astonish you. We were travelling merrily on this boat. The air was favourable. Presently an animal swam to the surface ; it was carrying this child on its back.

The moment this animal appeared on the surface we heard supernatural voice "If you did not pick up this child from the back of the animal and keep him with you, your boat would be sunk." One of us rose and picked up the child from the back of the animal. The animal then went under the water. Your tale and ours, both are very strange, and all of us take a vow that henceforth the Magnificent Lord shall not find sinning. Later they all offered penitence. How Munificent is the Pure Lord !

How Considerate ! The Most Beneficent ! And the Pure One Who comes to the aid of the afflicted at the time of distress (Rawd).

The Tale of a God-Fearing Young Man

A tradition relates that in the time of Hazrat 'Umar (may Allah be pleased with him) a pious young man used to engage himself in Divine worship in the mosque. Hazrat 'Umar used to marvel at this worship. His father had become very old. This youth used to set out to render service to his father after 'Isha prayers. On the way a woman took a fancy for him. She used to entice him daily and try to excite him. One day the young man accompanied her. The woman entered her home. When the young man came to the door of her house and made up his mind to get into the house, the following verse flashed across his mind :

> "Those who guard against evil, when an evil suggestion from satan assails them, they remember Allah and behold ! they begin to see aright."

At that moment the fear of the Lord so overwhelmed his heart that he collapsed on the ground and fainted. After a long while, his father set out from his house to search for him. He found the youth lying senseless. The father had the youth carried home. When the youth had gained consiousness, the father enquired : "Tell me truly what happened to you." The young man recited the above verse, shriecked, fell on the ground and his soul left the body. The people washed and wrapped his body in a shroud. Next morning somebody related this incident to Hazrat 'Umar (may Allah be pleased with him). He went to the young man's father to condole with him and said : "Why didn't you inform me about his funeral." The old man replied : "O Commander of the Faithful ! it was the hour of night and we did not want to cause inconvenience to you." Hazrat 'Umar (may Allah be pleased with him) said : "Take me to his grave." On arrival at the grave alongwith his companions, Hazrat 'Umar (may Allah

be pleased with him) observed : "The man who fears the day when he will stand before God will be awarded two paradises." The young man answered twice from his grave, "O 'Umar, my Lord hath indeed awarded me two heavens."

The Angel Casts Earth on People

Hazrat Anas is reported to have said : God appoints an angel over the people who accompany a funeral. When these people return after burying the dead ; this angel picks up a handful of earth from the grave and casts it in their direction saying : "Return to your world. Make you forget the memory of this dead man." Afterwards these people forget the dead man and engross themselves in worldly business and it appears as if the dead person was never one of them, nor had they ever any connection with the dead person.

This tradition has been related in Musnad-ul-Firdous. A tradition transmitted by Ibn 'Abbas (may Allah be pleased with him) states that the Apostle of God (peace and blessings of Allah be upon him) observed : "God Almighty has appointed an angel over the graveyard. When people return after burying a dead body, the angel picks up a handful of earth from the grave and casts it in the direction of the people and says, "Return thou to your world and forget about the dead person."

A Tale of Three Brothers

Ibn 'Asakir reports a tradition that Sadiqa b. Yazeed saw three graves on an elevated plain in Tripoli. The legend inscribed on the first grave read : "The person who believes that death is inevitable and it will deprive us of our country and it will put us to sleep in the grave, can never find comfort in life." The inscription on the second grave read: "The man who believes that he will have to render accounts for every bit of action performed in the world and that he will get a befitting award for his deeds in the next world, cannot find peace in this world." The

legend engraved on the third grave said : "The person who believes that our youth will perish in the grave and that the grave will cause our limbs to disintegrate, cannot find solace in this life." When I saw these graves, I was much amazed. I went to a nearby habitation and enquired from a saint about these graves. He said : "There were three brothers. One of them was in the service of the king and commanded his armies. The second one was a wealthy merchant. The third was a saint and passed his days and nights in worship. When the time of saint's death approached, his two brothers came to him and said : "If you wish to make a will, do it now."

He answered : I possess no wealth nor am I under debt to somebody. I have no goods either. But I want you to give me a pledge that after my death you will bury me on that hillock and write this inscription on my grave. "The man who believes that he will have to render accounts for every bit of action done in the world and that he will get a befitting award for his deeds, cannot find comfort in life." Thereafter you must visit my grave for three days continuously, and this will serve you as a warning. After the death of the saint the remaining two brothers visited his grave for three days continuously. On the third day when the commander of the king's army was about to return after the visit, he heard the sound of a crashing wall from inside the grave. The commander began to tremble with fear and returned home in great consternation. At night he saw his brother in dream and enquired : "Brother, what was that sound?" He replied : "The angel reminded me that on a certain day an oppressed person had approached me for help but I did nothing. Having said this the angel struck me with a mace. That sound came out of the angel's beating me up with the mace." In the morning he assembled his brother, the merchant, and all friends and told them, "I shall no longer live among you, and I no longer crave for the service and companionship of the king." That very moment he renounced the comforts and luxuries of life and engrossed himself in the worship of the Divine Lord,

and set out on the road to the hills. When the time of his death approached, his brother, the merchant, called on him and said, "Brother, if you wish to make a will, do it now." He replied : "I possess no wealth, nor am I under debt to anybody. But give me a pledge that after my death you will bury me near the grave of my brother and put this inscription on my grave : "The man who believes that death is inevitable and that it will deprive us of our country and it will put us to sleep in the grave, can never enjoy peace in life." Then visit my grave for three days continuously." After the death of his brother, the merchant continued to visit his grave for three days.

On the third day as he was about to return after his visit he heard a breath-taking sound from inside the grave and came home in great fright. At night he saw his brother in a dream and enquired : "How are you?" He replied : "All is well with me. Penitence has washed away all my sins and I stand acquitted." Then I asked : "How is my brother ?" He replied : "He holds high estate among the pious people." Furthermore, I enquired, "What will happen to me in Eternity." He replied : "Everyone shall be requited according to his deeds. It is incumbent on you to take advantage of leisure and make provisions for your eternal journey with good pious actions." In the morning he also renounced the world.

He gave away all his possessions to the poor and the destitute and devoted the rest of his life to the worship of the Lord. When the time of his death approached, his son came and said "Father, make a will." The father replied : "Having no possessions I have nothing to bequeath. But I want you to give me a pledge that after my death you will bury me near the graves of your two uncles and inscribe this legend on my grave : "The man who believes that our youth will perish in the grave and that our faces and all limbs will disintegrate therein, can never enjoy comfort in life" and you should visit my grave for three days continuously." The young man visited the grave for

three days. On the third day having heard a terrible sound from inside the grave he returned home grieved. At night he saw his father in a dream. The father said : "You shall join us soon. Make ready your provisions and be prepared for thy future home. Do not shun care like other world-loving creatures lest you grieve and feel ashamed at the time of death. Hurry up ; be fast ; faster and faster."

The narrator tells us that "On the morning following that night in which the boy had had this dream, I called on him. He related to me the story of his dream and said : "I have to live for three months or three days more, for father stressed upon it thrice." On the third day the young man assembled the whole family and took leave from everyone. He turned his face towards the Qiblah and having recited the Holy Kalima affirming his belief in Allah and His Apostle passed away.

THE ACCOUNTS OF THE DAY OF RESURRECTION

Introduction

In the name of Allah, the Beneficent, the Merciful.

All Praise be for Allah,

The Lord of all the worlds,

All blessing and peace be on His Messenger, our guide Muhammad,

And His Progeny and upon all the companions of his."

Coming to the point : Whosoever came into this world, he left it and marched away on the path of the next world. It means that he reached Barzakh after having completed all the breaths of his life and having traversed the distance of the painful valley of death. There are both torments and pain as well as comforts and delights in the Barzakh. One has to pass through divergent situations in the Barzakh according to one's own deeds. Whosoever passes away from this world finds his place in the Barzakh. In a word, anyone who comes into being will taste death.

"All splendour will be left here, when the wanderer shall set out on his journey to Eternity.

Just as the ages of the human beings and those of the jinns are pre-determined, in the same way the age of this world has also been fixed. When the age of this world will come to its end, all of a sudden, the whole of it will suffer extinction. The expiry of men is called 'death' and destruction of the world as a whole is called 'Resurrection.' The Almighty and Magnificent God, while expouning the philosophy of death, hath commanded :

"He it is Who has created death and life so as to put ye to the test as to who amongst ye does good works."

In other words, life and death have been created by the Lord of all the worlds only with the object of testing your deeds and to witness who amongst you does evil works and who does good deeds, and that, who is amongst you, who does only the good works. He (God) gave the man a trial by providing him an opportunity of 'action' and the method of action in the worldly life and created the next world (Hereafter), the news about which was vouchsafed to men through the Prophets (God's Messengers) in the following words :

"O men ! Ye have to die and, after death, have to rise up again and, then ye have to be answerable to your Creator and Master."

After Barzakh, the gathering together of all the human-beings by Almighty Allah before Him by reviving them only with the object of calling them to account is called "Resurrection." The life here is quite different from both the earlier lives (Worldly life and Barzakh life). There is no work of any kind to do. No reward can now reach any one. The character rolls of all the human beings have been closed finally. The mosque, which was built up, has now been annihilated, its school has been razed to the ground ; its books have been destroyed. All the relatives, offsprings, disciples and friends, after perishing have been re-assembled. In future, every kind of virtue has been stopped and all the hopes of a man have been finished. His self-done virtues or those which were done for him by others—all these have, after their entry, been submitted in the office (of the Lord), and today all the givers and takers (the plaintiffs and the defendants) are present before the Sovereign Lord. Therefore, it is not the Sovereign Will of God at all to reward or punish the men in this mortal world because the man is still busy in his

action. He is still alive. It is possible that he might have committed some sins in his youth due to the excitement of his youth and foolishness and, during the last days of his life, might feel ashamed of himself about it and repent for it and thereupon God's mercy may flow-over and embrace him with His Forgiveness.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, the Merciful

I. A Brief Account of the Resurrection Day

Hazrat Israfil (peace be upon him) will sound the trumpet (a horn of a particular kind) for the first time, either forty years forty months or forty weeks before the commencement of the Day of Resurrection. Its sound will be dreadful and frightening that all things having life, all human beings, animals, birds, all those living on the surface of the earth and all those living underneath the earth will start trembling with this dreadful fright and terror. The human body will start quivering and trembling, the faces will grow pale, the hearts will beat swiftly (painfully), the eyes will sink into their sockets and in this condition all living beings will meet their end. On the day when first trumpet resoundeth, and the second followeth it, on that day hearts beat painfully, while eyes are downcast.

Translation : The day when the earth quivers a clarion shall follow it. The hearts will beat so fast and the eyes will be full of terror.

There will be such a violent earthquake that all the buildings, all the mountains and all the trees on the earth will move from their foundations. The heights and depths as well as the ups and downs of the earth will come to an even level. "And when the earth is spread out." (Sura : Part : 30) The heaven will, after splitting asunder, become like a lifeless body. The sun and the stars on their overthrow and fall, will become faded and their light will be no more. The rivers will be set on fire.

The human beings will be flying in the air like kites. In short, there will be such a great revolution (change and alteration) in the heavens and on the earth about which the human beings had never thought even in the slightest degree prior to this day. And the whole present system will be confounded. There will be neither any mountain, nor any tree and neither any inhabitant. Thereafter a particular kind of rain shall pour down from the heavens the waters of which will have such an effect that every thing to which these waters reach will become verdant and living.

Then Israfil (God may bless him) will be commanded by God to sound the trumpet again. This time the effect of the sound of the trumpet will be such that all the souls will return to their own bodies and now a new kind of world will be created. "In Thy hand is the good. Lo ! Thou art Able to do all things." Israfil (God's blessings be on him) is the same, the trumpet is the same and also the sound is the same but, in the first instance, there is destruction and annihilation and, for the second time, there is life and population. "Allah doeth what He willeth. And decideth what He willeth." Now, those people who had obeyed God and struggled against their personal ardent desires in the mortal world rise on this occasion with honour, with ease and comfort ; without apprehending any danger and fear but rejoicing : "Lo ! Verily the friends of Allah are those on whom fear cometh not, nor do they grieve." "In that day many faces will be calm, glad for their righteous deeds and those who acted upon their ambitions, will be fearful and upon their faces there will be signs of pallor and terror. Their eyes will be lustreless, faded and terror-stricken." They will rise up crying : "Woe upon us ! Who hath raised us from our place to sleep ?" When all the human beings will have been revived, they will be arranged into separate groups and columns. While the Jews will be caused to stand in one line, the Christians will stand in another line. Similarly, those who ascribed partners to Allah will be arranged to stand in another separate line. There will also be a separate line of the Muslims (the believers). And then

from amongst the nation of every prophet of Allah, the pious men will be gathered at one place and the sinners at another place ; those who said prayers and kept fasts will be brought together at one place and the evil doers at another place. The drinkers of wine will be caused to gather separately. The thieves and robbers will be grouped together at different places. In other words, every kind of people will be arranged to stand in separate and different lines, and in such systematic arrangement, shall Allah's police (the angels) produce all of them in the Court of the Almighty.

"A day when trumpet is blown, and ye come in multitudes." (Sura : The Tidings).

After this, the neaven will be opened so that the angels may come down from there bearing the character rolls (records) of human beings, and make their appearance. "And the heaven is opened and becometh as gates." (Sura : The Tidings). And these breaches in the sky will become the passage-ways to Paradise. The cause for the bursting of the heaven, as written by the learned men, is this that Almighty God will cast a particular light on the heaven as a result of which the heaven will move downward and the sky will burst under the impact of this shock. Now the angels will hand over these character rolls (record of the past life) to the people concerned who had done these deeds in the mortal world. The manner in which these character rolls will be handed over to them will be like this : These will be handed over to the obedient of Allah from the right side and the disobedient from the left side. The former are called 'those on the left hand.' "And those on the right hand ; what of those on the right hand. And those on the left hand ; what of those on the left hand ?" (Sura : The Event)

At another place, its explanation is given in the following words :

"Then, as for him who is given his record in his right hand

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"Then, as for him who is given his record in his right hand

will say, being in a state of happiness, to the angels ; Take my character book ! This is full of virtues. Surely I knew that I should have to meet my reckoning in the Hereafter, and, as such, I was not obedient to my ardent desire but instead was thoughtful of God's obedience. Then such a person will be granted the desirable pleasure and comfort. And the matter will be finished here but he will enter into a high Garden consisting of fine houses, excellent floors, vessels made of silver ; and there will be canals flowing ; springs gushing ; trees laden with verdant and green fruits to such an extent that they will be bending with their weight. These trees will be in such a state that the fruit towards which the heavenly person will make a sign, its tree will bring near him one of its branches laden with fruits. And they will be given a tiding : Eat and drink at ease in recompense for that, in the past days of the mortal world you acted against your sensuous desires and abstained from evil thoughts in obedience to your Real Lord. (Sura : The Reality).

Question : Why the character rolls (record) of pious men will be given in their right hand ?

Answer : The reason of giving the record of pious men in their right hand is this that the right hand is triumphant over the left one. There is a significance in giving the record in this hand to the effect that virtues are predominant and weighty over his vices. Then as for him whose scales are heavy with good works, he will live a pleasant life." (Sura : The Calamity : Part : 30).

Question : How the fruits of the paradise will automatically fall into the mouth of the person as soon as he desires ? Will these trees have life ? Even if they are animate, then too how will they have knowledge to this effect without any sign made by the heavenly person and without his call to them to do so ?

Answer : Almighty God will charge the heart of the

heavenly person with power, like electricity, and will, for his confidence, join its connection with every heavenly thing and his determination will possess that peculiarity which is in an electric switch. When light is desired, its switch will turn on and there will be light. When air is wanted, the switch of the electric fan will turn on and the fan will start revolving the air end so on. Nevertheless, the people whose record will be given in their left hand, they will say with sorrow : "Oh, would that we had not been given our book (character roll) and knew not our reckoning ! This is so because these people will remember their evil deeds and thereby their soul will receive a severe shock." Then they will cry with extreme sorrow : "Oh, would that it had been death to decide my case and I would not have revived to be in this painful doom ! Oh, my wealth hath not availed me ! Oh, what should I do ? My power and strength hath been ruined (hath gone from me)." (Sura : The Reality)

Question : What is the arrangement in case the sinners, on seeing their record books, refuse to confess them ?

Answer No. 1 : Firstly, these people will themselves be, on seeing their record books, as named of and terrified because there will be, along with the character rolls, a picture of every crime (sin) committed by them in the world. Take for instance, a man who fornicates and commits theft in the world, and at the time of his committing these crimes, a photo of his deeds is taken. So when this accused is produced before a Magistrate, the police, while submitting his report, also presents a photo of the occasions of his crime. Will this accused, in such a case, refuse to confess his crime ?

Answer No. 2 : Secondly, whatsoever crime (sin) or virtue will be committed and done, this earth will relate to Allah everything about it. "That day earth will relate (as a crown witness) all her chronicles." (Sura : The Earthquake : Part : 30).

Take for example a case like this : There is gramophone in which recitation of the Holy Qur'an by a Qari (reciter) has

been recorded and, during the course of his recording the reciter made mistakes in recitation. When this record is completed, it is put on the machine and played in the presence of that Qari (reciter) so that he himself may listen to it. Now that record sounds the recitation of the Qur'an incorrectly because this poor recording machine would recite the same Qur'an which had been recorded in it because it is helpless in this case. Will this Qari (reciter) now refuse to admit his mistakes ? The answer will be : Not at all. And even if there is such a shame-proof Qari who does not admit his mistakes, will the listeners, after this incident, consider this Qari as one speaking the truth ? Despite such an arrangement, there will still be some impudent persons who will refuse plainly that these acts are not theirs.

For the sake of reason, the Almighty Allah will then make them tongue tied : "This day We seal up mouths, and hands speak out and feet bear witness as to what they used to earn." (Sura : Ya Sin : Part : 23). And their hands and feet will automatically begin to give evidence against them and it would appear as if Aimighty God would bring forward our hands and feet to give evidence against ourselves by giving them the speaking power. And the Resurrection Day will be of the duration of fifty thousand years. "Its duration is fifty-thousand years. But the Almighty God would get Himself free from the reckoning of His creation within seven to eight hours. And then the people on the right hand, those who ward off evils and the obedient ones would be addressed : O Souls ! Living in ease and comfort, you should walk under the shade of your God's blessing in such a manner that you should be pleased with your Lord so that the Lord is pleased with ye, and enter into My Paradise in the company of My favourite personages. But ah ! Thou soul at peace ! Return unto thy Lord, content in His good pleasures ! Enter thou among My bondmen ! Enter through My Garden ! (Sura : The Dawn : Part : 30).

Now, these people would march forward so as to reach into the Paradise. At that moment, they would be witnessing

e Paradise but would not find any path leading them into the aradise. Thereupon, these people would come to Hazrat Adam eace be on him) and beseech him : O our father ! Please get he path of paradise opened for us ! Adam (peace be on him) would say : O brethren ! I am not in this position. Hence, you should go to Abraham (peace be upon him). However, with he intercession of Hazrat Muhammad (peace and blessings of Allah be upon him), a bridge will, at last, be installed there etween Heaven and Hell, which is called Pul Sirat, a bridge over hich the righteous Muslims will pass into the Heaven. They ill have to pass over it, and, at that moment, intercession will gain be allowed. And our Hazrat Muhammad (peace and lessings of Allah be upon him) will, first of all, cross over that ridge along with his followers (ummat), and on that day, no ne, save Allah's Messengers (Prophets) will have the daring to y any thing, and the Messengers would be repeatedly uttering he words : "O God ! Let them pass over with safety ! O Allah ! t is Thou only Who can guide the ship of our fate to safe shores nd it is Thou Who will enable us to cross it over." So, those eople, who were obedient to Allah's Messengers (Prophets), ill pass over this bridge only with the intercession of Hazrat Muhammad (peace and blessings of Allah be upon him) according to the measurement of their deeds and the positions accorded to them in such a manner that some of them will cross over it in the twinkling of an eye ; some like the lightning ; some in an instant like the air ; and some will pass over it like birds. (Bukhari)

And a Muslim of the lowest degree, drenched in sins, will, in the like manner, pass over this bridge with faltering steps, within the duration of seven thousand years. Hazrat Fazil bin 'Ayyaaz (mercy be on him) says : The exact length of the Pul Sirat is of three thousand years ; its ascent is of one thousand years and its descent is of one thousand years while its peak is also of one thousand years, whose surface is a level plain. In a word, it would be such a terrible place that even the Messengers

of Allah would utter helplessly : O Allah ! Peace ! Peace ! (Jawahir-ul-Tafasir). And from there, these people will set out towards Paradise in numerous groups, and when they will reach near Heaven, the doors of it will be found already lying open in anticipation of their arrival so that there may not be the slightest delay in their entering into it. Then the guardian angels, who will already be present there to welcome them, will offer them Islamic salutation. In other words, they will say : Peace be on you. And, after these greetings they will say : Enter this Paradise therein for all time.

The Time when the People will be Caused to Rise up from their Graves

The Jurist Abu-al-Laith (mercy be on him) says that when the people will be made to rise up from their graves on the Resurrection Day, they will continue to stay there in this very condition for seventy years, and no attention will be given to them and, in this very anxiety, they will weep so vehemently that no tears will be left in their eyes, instead of tears, blood will start flowing down from their eyes. Subsequent to this, they will be called towards the plain of Resurrection, and the angels will start descending from the skies. The angels belonging to one heaven will come down in a separate circle and stand up behind the angels belonging to another heaven. "A day when the heaven with the clouds will be rent asunder and the angels will be sent down a grand descent. The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One (that is, no one save Him, will have any say in the reckoning, award and punishment), and it will be a hard day for disbelievers. On the day when the wrongdoer bites his hands, he will say : Ah ! Would that I had followed the path of righteousness along with the Apostle of God (peace and blessings of Allah be upon him). Ah ! Would that I had never taken such a one for friend ! He verily led me astray from the True Lesson after it had reached me. Satan was everyman's deserter in the hour of need."

(The detail of which is given in Sura Abraham). (Sura : The Criterion : Part : 19).

According to another tradition the Holy Prophet affirmed : "The Most Just Lord will declare at that moment "O human being ! I had warned thee in the mortal world. Your deeds are before thee to-day. He who finds his Roll of Deeds full of virtues should offer thanks to the Lord Almighty ; and he whose Roll of Deeds contains no virtue should blame himself for having paid no heed to the commands of God. Thereafter at the command of the Lord God that sinful man will be caused to suffer torments. Upon this sight all other men shall bend on their knees. This has been referred to in Sura Jathia, which affirms : "You shall see all classes bent on their knees and each group shall be called to account in respect of their Roll of Deeds. After that, adjudication between the people will commence so much so that justice would be done even in case of animals and, for a she-goat without horns, the she-goat with horns would be avenged. Then the animals will be commanded to become dust (their case being finalized). At that moment, the disbelievers would desire for the like treatment, and a disbliever would say : "Would that I had become dust."

In a hadith, Hazrat Muhammed (peace and blessings of Allah be upon him) has said, that on the Day of Resurrection, people would be naked just as were naked at the time of their birth from the womb of their mothers. Hazrat 'Aisha (may Allah be pleased with her) said : Messenger of Allah, will it not be a matter of shame to be naked in the presence of all other when each will be looking upon the other ? They will be seeing each other in nakedness. Hazrat Muhammad (peace and blessings of Allah be upon him) said : The people will, at that moment, be entangled in their own misfortune (anxiety) to such an extent that they will find no time to look upon each other. The eyes of all of them will be fixed upward. Every person will be drenched in perspiration according to the gravity of his evil deeds.

Every person will be drenched in sweat to the extent of his evil deeds. Someone will be drenched in perspiration upto his feet ; somebody upto his shin and (shank of the leg) ; some person upto his abdomen ; and some other person upto his mouth. The angels will have formed a circle; the four sides of the Empyrean (the highest sphere where the throne of God is). At that time, each and every person will be called by his name. He will present himself there by coming out of the crowd— moment, he will be caused to stand up before the Almighty God, an announcement will be made to the effect that those, who have any claim against him, should come forward.

Every person, who has any right against him or will have any wrong done to himself by that person, will be called one after the other, and his rights will be returned to him out of the virtues of that person. And if that person would have earned no virtues or in case there will remain nothing of his virtues, then the evil deeds of the persons wronged by him will be added to his record, and when he will, alongwith his own vices, take the vices of others, he will be asked to go into his Raging Fire, i.e. the Raging Fire of Hell. There is an account of it in Sura, The Calamity. Upon the sight of this severe reckoning and doom, there will be none such favourite angel or prophet, who will not be terrified for his own sake save those whom Almighty God will keep in safety. At that event, every person will be called to account for four things viz. : (I) In what work did you pass away your worldly life ; (2) To what use did you put your body ? (3) For what end did you put your learning into practice ? (4) and whence did you earn your wealth and where did you spend it ? Ikrama (may Allah be pleased with him) says : On that day, father will tell his son that I was your father. He will also remind his son the favours he had done to him.

The son will affirm the favours of his father. After this, father will tell his son that he needs only one virtue—even a tiny part of it—because, due to it my scale of good works may perhaps become weighty. The son will tell him that he himself is undergoing the same misfortune. I am ignorant in what position I am and that what is going to happen to me. I am not in a position to give you any virtue. Then, that person will also ask his wife to remember the favours he had done to her in the world as well as the kind of relationship he had with her and then will beg for one virtue. She too will refuse in the like manner. In a word, he will continue to wander so as to beg for a virtue. This is the thing about which the Almighty Allah hath said : "And (on the day no burdened soul can bear another's burden (of sin) and if one heavily laden crieth for (help with) his load, naught of it will be lifted (i.e., will not render to him his help of any kind) even though (unto whom he crieth) be of him." (Sura The Angles : R-3).

This tradition narrated by 'Ikrama (may Allah be pleased with him) has been explained in more clear words in Durr-e-Manthur, the translation of which is as follows :—

"In the first instance, father will enquire from his son about the manner in which he behaved with him in the world. The son will praise very highly of his father's treatment unto him. Upon this the father will say to his son : O my son ! I beg you only for one virtue which may, perhaps, embrace me with success (forgiveness). The son will reply : O father ! You have asked for a very little thing but, despite this, I am utterly helpless, as I am also experiencing the same fear that you are. Thereafter, the same will be the dialogue between him and his wife."

And the commandment of Allah : "On the day when a man fleeth from his brother." (Sura 'Abasa) Further, there is a warning from Allah : O people ! Be afraid of your Lord, and of the day when neither any father could fulfil the demand of his son and nor any son could meet even with the slightest demand of his father. No doubt, the covenant of Allah is true (that this day would come without fail). So the wordly life may not deceive you so much so that you, being involved in it, may forget

that day. The deceiving Satan may also not delude you to the extent that you may become careless of that day. "But when the shout cometh on the day, when a man fleeth from his brother." (Sura 'Abasa). So the day when there will be a shout making the ears deaf (i.e., when the Resurrection will take place), it will be that day when a man will flee from his mother and his father, and his wife and children (No one will be of any avail to the other). Every person that day will have concern enough to make him heedless of others.

While explaining this holy verse, Qatada (mercy be on him) says : On the Resurrection Day, every person will be perplexed to the effect that some identifiable relative of his may not happen to see him, fearing that he may not put to him any of his demand. This subject has been explained in the Holy Qur'an, time and again, under various titles. This has been stated in Sura Baqara like this : "And guard yourselves against a day when no soul will in aught avail another (e.g., one's prayer will not be accepted in favour of another) ; nor intercession will be accepted from any one, nor compensation will be received from any one and nor they will be helped. (It is absolutely impossible that someone may save from their doom)." All the probable ways in which help could be rendered have been negated in this Qur'anic verse because there can be only four agencies through which someone can be helped viz. : (I) some strong person may interfere and prevent the doom by his strength. This is called victory. Its negation has been made ; (2) some person may prevent the torment without using his power. It is of two kinds: The one is to prevent the torment without getting any remuneration ; and this is called intercession. The other is to prevent it by offering some compensation in lieu thereof. It is of two kinds: (i) Either to compensate physically or (ii) to compensate monetarily. These have also been negated. Similarly this subject has also been explained under various titles in the Holy Qur'an on diverse occasions. About this subject it should be kept in mind that, in the first instance, it relates to the non-believers,

which incidentally abounds in with all the things as aforesaid to the effect that neither any Prophet nor any friend of Allah, nor any angel, howsoever a favourite one, can save disbelievers from torment. The second subject relates to the Muslims who are sinners, in respect of whom have also been revealed such verses and hadiths (All these relate to some particular time). Thereafter, intercession will be allowed. So, this subject has been explained at various places in the Qur'an.

At one place, it has been told : "On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose intercession He accepteth. (Sura Ta Ha). The Holy Qur'an abounds in with such subjects, but in whose favour intercession is permitted is not known to any one. Thus every person should remain hopeful of the Mercy of Almighty God but there is no certainty for any one. Consequently, this hardest day is a day of extreme dread and danger. Whatsoever can be done for the alleviation of its severity it can be done today only. Charity in abundance has to play a great part in the prevention of the gravity and hardness of that day.

It is a well-known saying of Hazrat Muhammad (peace and blessings of Allah be upon him) : Guard yourselves against the Fire of Hell, even with the charity of half of a date fruit. Hazrat Muhammad (peace and blessings of Allah be upon him) has said : Charity effaces faults in the same manner in which water extinguishes fire. (Itha'f). It is the saying of the Holy Prophet that on the Resurrection Day every person will be under the protective shade of his Charity. (Itha'f). In other words, the shade will be as much thick as will be the volume of charity. On the Day of Resurrection when, due to intensity of heat, man will find himself drenched in perspiration upto his mouth.

Hazrat Muhammad (peace and blessings of Allah be upon him) said : Charity also propitiates the anger of the Almighty (God, and also is a means of protection against a painful death, Mishkat). There is a will of Hazrat Luqman (mercy be on

that day. The deceiving Satan may also not delude you to the extent that you may become careless of that day. "But when the shout cometh on the day, when a man fleeth from his brother." (Sura 'Abasa). So the day when there will be a shout making the ears deaf (i.e., when the Resurrection will take place), it will be that day when a man will flee from his mother and his father, and his wife and children (No one will be of any avail to the other). Every person that day will have concern enough to make him heedless of others.

While explaining this holy verse, Qatada (mercy be on him) says : On the Resurrection Day, every person will be perplexed to the effect that some identifiable relative of his may not happen to see him, fearing that he may not put to him any of his demand. This subject has been explained in the Holy Qur'an, time and again, under various titles. This has been stated in Sura Baqara like this : "And guard yourselves against a day when no soul will in aught avail another (e.g., one's prayer will not be accepted in favour of another) ; nor intercession will be accepted from any one, nor compensation will be received from any one and nor they will be helped. (It is absolutely impossible that someone may save from their doom)." All the probable ways in which help could be rendered have been negated in this Qur'anic verse because there can be only four agencies through which someone can be helped viz. : (I) some strong person may interfere and prevent the doom by his strength. This is called victory. Its negation has been made ; (2) some person may prevent the torment without using his power. It is of two kinds: The one is to prevent the torment without getting any remuneration ; and this is called intercession. The other is to prevent it by offering some compensation in lieu thereof. It is of two kinds: (i) Either to compensate physically or (ii) to compensate monetarily. These have also been negated. Similarly this subject has also been explained under various titles in the Holy Qur'an on diverse occasions. About this subject it should be kept in mind that, in the first instance, it relates to the non-believers,

which incidentally abounds in with all the things as aforesaid to the effect that neither any Prophet nor any friend of Allah, nor any angel, howsoever a favourite one, can save disbelievers from torment. The second subject relates to the Muslims who are sinners, in respect of whom have also been revealed such verses and hadiths (All these relate to some particular time). Thereafter, intercession will be allowed. So, this subject has been explained at various places in the Qur'an.

At one place, it has been told : "On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose intercession He accepteth. (Sura Ta Ha). The Holy Qur'an abounds in with such subjects, but in whose favour intercession is permitted is not known to any one. Thus every person should remain hopeful of the Mercy of Almighty God but there is no certainty for any one. Consequently, this hardest day is a day of extreme dread and danger. Whatsoever can be done for the alleviation of its severity it can be done today only. Charity in abundance has to play a great part in the prevention of the gravity and hardness of that day.

It is a well-known saying of Hazrat Muhammad (peace and blessings of Allah be upon him) : Guard yourselves against the Fire of Hell, even with the charity of half of a date fruit. Hazrat Muhammad (peace and blessings of Allah be upon him) has said : Charity effaces faults in the same manner in which water extinguishes fire. (Itha'f). It is the saying of the Holy Prophet that on the Resurrection Day every person will be under the protective shade of his Charity. (Itha'f). In other words, the shade will be as much thick as will be the volume of charity. On the Day of Resurrection when, due to intensity of heat, man will find himself drenched in perspiration upto his mouth.

Hazrat Muhammad (peace and blessings of Allah be upon him) said : Charity also propitiates the anger of the Almighty (God, and also is a means of protection against a painful death, Mishkat). There is a will of Hazrat Luqman (mercy be on

him) left for his son that he should spend in charity when any fault is committed by him. (Ihya). It is a well-known narration that a badly corrupt woman was forgiven in lieu of offering water to a dog for his drinking. 'Ubaid b. 'Umair says : On the Day of Resurrection the people will be most hungry and thirsty, as well as absolutely naked. But the person, who would have given food to someone, would be offered food by the God to eat. And that person, who in the way of Allah, would have offered water to someone, he would be given water to drink. And the person who, in the name of Allah, would have given clothes to others, he would also be granted clothes to wear. On the Day of Resurrection, those belonging to Hell will be caused to stand in one line : and then there will happen to pass by them a true Muslim (friend of Allah).

At that time, one person will say to him that he should intercede with the Almighty Allah in his favour. He will ask him : Who are you ? That denizen of Hell will say : Do you know me not ; I am that person who had provided you with water to drink at such time. In another hadith, it has been narrated like this : On the Day of Resurrection, when the people to Heaven and Hell will be asked to line up, one man from amongst the line of the denizens of Hell Fire happens to see a man standing in the line of the inmates of Paradise and try to remind him that he had done some favour to him in the world. Thereupon, that person will, by catching his hand, bring him before the Almighty God and will pray : O Allah ! He had done me such favour. He will thus be forgiven by the Merciful God. There is also a tradition of the Holy Prophet that there will be a pronouncement on the Day of Resurrection : Where are the poor belonging to the Ummat (nation) of Muhammad (peace and blessings of Allah be upon him) ? Stand up and search out those people from the Resurrection Plain who had, only in My Name, given you a morsel of food or a draught of water, or new/ old cloth, and bring them into the Paradise by holding their hands. Upon this, the poor of the Ummat will rise up and will

choose them and bring them into the Heaven. There is another hadith to the effect that on the Day of Resurrection a pronouncement will be made : Where are those people who had invited the poor and the orphans to partake of food ? Today, you should enter into the Heaven in a manner which may indicate that neither you have any fear nor any grief.

Any person, who removes some misfortune of another Muslim, God will remove some of his misfortunes on the Day of Resurrection. And a person who conceals in the world the weakness of someone Almighty God will conceal his sins also on the Day of Resurrection.

A person, who helps his distressed brother, the Almighty God will keep him steadfast on the Day when the mountains will be removed from their actual place (that is, the Day of Resurrection).

Recompense shall have to be Made on the Day of Judgement

Hazrat 'Aisha (may Allah be pleased with her) has stated that a man called on the Holy Prophet (peace and blessings of Allah be upon him) and submitted : "O Apostle of God, I own many slaves. They lie to me ; embezzle my money ; disobey my orders. I reprimand them and beat them. What settlement will be made between them and myself on the Judgement Day ?" The Holy Prophet (peace be upon him) replied : "On the Day of Judgement, the extent to which they have embezzled your money or lied to you or have disobeyed your orders all this will be weighed, (for there on that Day all things will be weighed, whether those things have physical mass or are without substance of mass) and the punishment you have dealt out to your slaves for these faults of theirs shall also be weighed. Hence if their faults and your punishment are even on the scales, you owe nothing to the slaves, nor do they owe you anything. In case your punishment is less than the weight of their faults, the

balance shall be credited in your favour : if your punishment exceeds in weight to their faults, you shall be avenged for this excess." Upon hearing this that person departed from the meeting weeping in sorrow. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Have you not read the verse 4 of Surah Anbiya' of the Holy Qur'an (the translation of this verse is as follows) : "We shall instal Scales of Justice on the Day of Judgement (on which deeds shall be weighed) and none shall be caused to suffer even the slightest injustice ; and even if someone's deed is found equal in weight to a grain of corn, We shall take that deed into account on that Day and We shall weigh that deed on the Scales of Justice. Verily, We alone suffice to call everyone and everything to account." The accounts that shall have to be rendered on the Day of Judgement is a very serious matter indeed. Upon this subject serious warnings and grim details have been profusely given in the Holy Qur'an and traditions. For example, reference is made here to the following few verses and traditions :

(1) "And be in fear of the Day on which ye shall be taken to the presence of the Magnificent, Just Lord. On that Day each man shall receive full recompense for his deeds and none shall be caused to suffer cruelty of any kind."

(2) "The Day on which each man shall be confronted with any good that he has done and anything bad that he has performed ; and that man would wish that this Day would have been far removed from the day on which he had performed good or bad deeds. God Almighty, therefore, commands you to fear him. God is Merciful to his Creatures and it is out of this Mercy that he commands you to fear him lest you should suffer torment."

(3) "And he who misappropriates what is given him in trust, he shall produce this misappropriated article on the Plain of Resurrection and then this man shall receive a befitting award for his deeds."

(4) "Each man shall inevitably experience the taste of death and your deeds (good or bad) shall receive a befitting award on the Day of Eternity."

(5) This expression has been revealed in the Holy Qur'an at various places to the effect that the Most Magnificent, Just Lord will soon settle the accounts. (The account of each man shall be settled and befitting awards shall be made unto each man according to his deserts).

(6) "And on that Day (on the Day of Judgement) deeds must be weighed on the Scales. Hence those men will embrace success who have the balance of good deeds in their favour ; and those whose virtues bear slight weight, will be the losers, for they transgressed the rights contained in our verses."

(7) "Let there be no doubt about it that Our reporters (the angels) are keeping a record of all your mischiefs and when their written evidence shall be produced before Us on the Day of Judgement, you shall receive a befitting award for all your mischiefs."

(8) "And those who performed evil deeds, they would receive a befitting punishment for their evildoings ; and evil would overwhelm them and there would be none to save them from the wrath of God. Their faces would be blackened, as if they were wrapped in layers upon layers of the darkness of the night."

(9) Each man shall know the assessment of his deeds that he had performed in the mortal world. He will know what sorts of evils he had committed and what kind of good deeds he had performed ; and all his accounts will be squarely settled.

(10) Those who obeyed the commands of their Lord shall receive fair award and those who disobeyed the commands of the Lord, they should make expiation by giving away all their

balance shall be credited in your favour : if your punishment exceeds in weight to their faults, you shall be avenged for this excess." Upon hearing this that person departed from the meeting weeping in sorrow. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Have you not read the verse 4 of Surah Anbiya' of the Holy Qur'an (the translation of this verse is as follows) : "We shall instal Scales of Justice on the Day of Judgement (on which deeds shall be weighed) and none shall be caused to suffer even the slightest injustice ; and even if someone's deed is found equal in weight to a grain of corn, We shall take that deed into account on that Day and We shall weigh that deed on the Scales of Justice. Verily, We alone suffice to call everyone and everything to account." The accounts that shall have to be rendered on the Day of Judgement is a very serious matter indeed. Upon this subject serious warnings and grim details have been profusely given in the Holy Qur'an and traditions. For example, reference is made here to the following few verses and traditions :

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(10) Those who obeyed the commands of their Lord shall receive fair award and those who disobeyed the commands of the Lord, they should make expiation by giving away all their

worldly possessions—nay they should give away their worldly possessions twice over ; for they shall be severely called to account."

(11) So it is up to the Apostle of God to convey the commands of the Almighty and the responsibility of rendering accounts of obeying or disobeying those commands lies upon us.

(12) "O Lord of all of us ! Grant forgiveness to me and my parents and to all the pious people on the Day of Judgement. So prayed Hazrat Abraham (peace be upon him).

(13) "And ye shall behold the sinners on that Day shackled in chains and their upper garments will be drenched in Qutran (the oil of the pine tree ; for this oil is highly inflammable like petrol) and their faces will be wrapped around by flames. (And why do they suffer such torments ?) Because God must punish each man for his evil-doings. Verily, the Magnificent Lord will soon call everyone to account."

(14) "And We have caused each man to carry his deeds (good or evil) like a halter round his neck ; and on the Judgement Day we shall present him with his scroll of deeds which shall be unrolled before him and We shall ordain him to go through the scroll of his deeds, and We shall tell him ; you be the sole judge of your own deeds and you need no one else to judge you."

(15) "Whatsoever the infidels conceive is untrue. We keep a written record of everything uttered by the tongue of a man. Hereinafter on the Day of Judgement, that written scroll of his deeds shall be laid before him."

(16) "The time has come near for people to render their accounts and they are still indolent and neglect to prepare themselves for meeting their doom."

(17) "On Doomsday when the clarion shall be sounded, such terror will spread around that all relationships will be severed (all people shall become as strangers) unto one another ; father shall desert his sons."

And no one shall enquire after the other (the scales) for weighing the deeds will be set up. Hence the balance of virtues is in favour of whosoever, he will embrace success ; and those whose balance of virtues is slight, they will be the people who will have incurred great loss and they shall remain in Hell for ever. Their faces will be burnt, scarred and distorted out of shape by Hell-Fire.

(18) And the deeds of the infidels (who are removed from the light of faith) are like a mirage. (In a desert plain the glaring sand gives the illusion of water to a thirsty man from afar, but when he comes near, he finds no water at all), so will the infidels find nothing at the end ; and the Most Magnificent Lord will settle their accounts fully there and then ; and the Almighty shall soon call every one to account.

(19) Those who have gone astray from the path of God, severe punishment awaits them ; for they are the people who are forgetful of the Great Day of Rendering of accounts.

(20) This Day (the Doomsday) each man shall receive recompense for his doings. This Day no injustice shall be done. Verily, the Magnificent Lord shall call upon every one to render accounts.

(21) And ye shall behold (on Doomsday) the people of every creed collapsing on their knees out of fear. People of every creed shall be brought near to their book (the scroll of their deeds) and they shall be told : "This is Our book which contains the record of your deeds. It contains true description of your doings. We had appointed angels to record your deeds in the mortal world and this record now lies before you

(22) When two copyists (the angels who quickly write down reports) continue to take down, (while one angel is sitting on the right side of a man, the other one sits on his left side) and no sooner does the man utter a word than the vigilant angel writes it down promptly. This is how the scroll of deeds is prepared.

(23) On the Day when you shall be produced before the Almighty God for the settlement of your accounts, none of your deeds shall remain hidden. Thereafter each man's scroll of Deeds shall be handed over to him. The man to whom shall be given the deed-scroll in his right hand, will (in great rejoicing) say to the others, "Here, read my deed scroll. I had believed already that I would have to render accounts and so I had been preparing for it in the mortal world," Hence this man shall live in the highest Heaven a life full of delights. The fruits of heaven will bend low and the heavenly people shall be told "Eat and drink to your delight and this We give unto you in recompense for deeds that you performed in the past world." And the man to whom the Deed scroll shall be given in his left hand will say : "Would that I had not known my accounts ! Would that death (which had overtaken me) had closed all accounts ! Alas my riches availed me not ! My worldly pomp deserted me."

In respect of this man it shall be ordained : Hold him ; put a halter round his neck ; then throw him into hell and shackle him in a chain seventy feet long.

(24) And We have appointed over you angels who remember your deeds, and who are honourable and they commit to writing every deed of yours. They are familiar with all your doings and keep a record of them. On the Day of Judgement all this record will be produced.

(25) So the man to whom the scroll of Deeds will be given in his right hand, shall be put through an easy trial and after

passing through the trial, he will approach his relations in great joy. And the man to whom the Deed scroll is given in his left hand from his backside will call upon death (as one calls upon death in times of distress) and that man shall enter Hell. This man used to live happily in his worldly home and had illusions to the effect that he would never have to come before the Almighty God.

(26) Verily, every one of them shall return to Us. And it is for Us to call them to account.

(27) When the earth (by means of a quake..is world-wide the magnitude of its intensity is evident) and the earth shall disgorge every mass (treasures, hoards or corpses) buried inside it, then man will be struck with great wonder and will exclaim : "What has happened to this earth !" On that Day the earth will stand witness to all the good or bad deeds performed over its surface, because earth will be commanded to furnish such evidence to your Lord Almighty. On that Day various classes of people (the companions, the heavenly people, the people of Hell ; each class) shall consist of various groups. Some groups of people will ride; some will walk ; some other groups of people will be dragged form their faces. In brief, there will be several groups and classes of people who will return to the Lord so that they may behold their deeds which they had performed in the mortal world. Hence whosoever performs even the slightest bit of goodness in this world will see it (this small goodness) on that Day ; and whosoever performs even the slightest bit of evil in this world will behold it on that Day.

These twenty-seven verses in respect of Recompense and rendering of accounts in the next world have been mentioned only as an illustration. Apart from these there are hundreds of verses dealing with this subject under various headings which were revealed by the Almighty. Similarly there are thousands of reported traditious which describe the severe conditions prevailing on the

Day of Judgement and those traditions are too many to be incorporated here.

But it is imperative that sometime at least, out of all that time which is wasted in earning the goods of this world should be spent usefully in making provisions for the next world. There is ample time yet ; and much can be done. Soon the time will come when nothing except remorse will be left unto you.

Intercession on the Plain of Doom

It is reported in a tradition that on Doomsday the people of Hell shall be caused to stand in a line. A Muslim (a man of Heaven) will pass by this line. One man out of this line will say to the inmate of Paradise "Intercede with the Lord Almighty in my favour." The inmate of Paradise will enquire : "Who are you ?" The denizen of Hell will say "Don't you recognize me ? Once you asked for water from me in the mortal world and I gave you water to drink." Upon this the inmate of Paradise will recommend him to God and God shall accept him into His favour. In the like manner another man will say to the heavenly person, you had asked from me such and such a thing in the mortal world and I had given it to thee.

According to another tradition, a heavenly person shall pass near the line of people of Hell and one man from this line will call out to the heavenly person, "Dost thou not recognize me ? I am the same man who gave you water to drink on such and such a day and I gave you water to perfrom ablutions on such and such occasions."

According to another tradition it is reported that when the people of Heaven and the people of Hell have been caused to stand in their respective places on the Doomsday, one man from among the people of Hell will happen to cast his glance upon a man standing in the line of the people of Paradise. The denizen of Hell will ask him to recollect the favour that the hellish man had done to the heavenly man in the mortal world. Upon this,

the heavenly man will hold the hand of the hellish person and shall supplicate before the Just Lord : "O Lord ! I am beholden to this man for such and such a favour." Thereupon the Most Righteous Lord shall ordain : "Admit him in Paradise for the blessings of the Lord are now upon him."

In another tradition it is reported : "You must frequently sit in the company of the sages and do service unto them : for they indeed possess great wealth." Someone submitted, "O Apostle of God, what kind of wealth is that ?" The Holy Prophet (peace and blessings of Allah be upon him) replied : "They (the sages) will be told on the Day of Judgement. Whosoever gave a morsel to eat, or gave you water to drink or made a gift of dress to you in the mortal world, hold him by the hand and lead him into Paradise."

It is reported in another tradition "The Most Magnificent and Just Lord shall render explanation to the sages as a man offers explanations to another man and the Lord God will ordain: "We swear by our Honour and all Our Might that We kept worldly things away from you, not because you were base and lowly in Our eyes, but because We had ordained great honour for thee this Day. Go My man unto the ranks of denizens of Hell. Whosoever among them gave you to eat for My sake or gave you a dress that man is yours." The sage shall join the group of the hellish people and shall find every one of them bathed in the sweat of shame upto his teeth. The sage will recognize his benefactor and holding him by the hand will lead him into Heaven.

Another tradition relates "It will be pronounced on the Doomsday : where are the sages of the Ummah of Muhammad (peace and blessings of Allah be upon him) ? Arise, and search out any man in the plain of Doom who gave up a morsel for My sake or gave you a drink of water in My name or made you a gift of a new or old dress in order to please Me. Hold such men by the hand and admit them into Paradise." Upon this,

the sages from among the Ummah of Muhammad (peace and blessings of Allah be upon him) will arise and holding someone by the hand will submit "O Lord ! this man gave me water to drink." There will be no sages, high or low, from among the followers of Muhammad, who will not get these denizens of Hell admitted into Paradise."

A tradition states, "Whosoever gives meal to a hungry living being, the Most Righteous High Lord shall feed that person with the choicest dishes of Paradise."

It is reported in a tradition : "The Household from where food is given out to people, the Lord's blessings rush towards that household with the fastness of a sharp knife that cuts through the hump of a camel."

Hazrat 'Abdullah bin Mubarak used to feed people with the choicest date fruit and used to say : "Whoever will eat the largest number of dates, I shall give him one dirham for each date that he has eaten."

It is related in a tradition : "On Doomsday a herald shall pronounce "where are the people who showed favours to the sages and the destitute ? Enter ye into heaven, because there is no fear nor remorse for you." And another herald shall pronounce: "Where are the people who went to enquire after the health of the sick beggars and destitute people ? Come ye and sit on the seats of light and converse with the Most Magnificent Lord. Apart from these people, the others will suffer the severe trial of rendering the accounts."

In another tradition it is reported : "There are numberless Houris whose alimony (dower payable on marriage) is only a handful of dates or any other thing of equal quantity."

According to another tradition : "There is no better charity than feeding the hungry."

A tradition states : "Feeding the hungry is one of those things that lead to salvation."

In a tradition it is related : "Among the deeds that are dearest unto God are the following works : to please a Muslim ; to alleviate his sorrow ; to clear his debts or to feed him when he is hungry."

In other words any one of these works which is feasible is good for they are all dearest unto God.

In another tradition it is reported : "Among the deeds that bring salvation are : to afford pleasure to a Muslim ; to satisfy his hunger and to alleviate his suffering."

According to another tradition : "He who attends to the worldly need of a brother Muslim, the Most Magnificent and Just Lord will provide satisfaction for his seventy-two wants and the lightest among these wants which will be satisfied is the salvation of that man from his sins." This implies that other wants are even higher than salvation.

Happiness or Sorrow on the Faces

Every one will be present on the Doomsday. The faces of the pious people of God will be fair and radiant with happy smiles ; the faces of the infidels and the sinful will bear the signs of sorrow and ignominy. The Almighty has affirmed in Surah al-Islam : "On the Day when some faces will be fair and the other will be dark. Hence those who wear darkness on their faces they shall be asked : "Didst thou turn infidel after acquiring faith. Hence suffer tortures because of your infidelities." And those whose faces will be fair, they will be in the orbit of God's blessings and will remain there for ever. The faces of some will be radiant with the light of faith and piety and they shall appear happy, full of cheer with dignity and honour. In contrast to them the faces of others will be smeared with the blackness of infidelity and sin. Their faces will bear the signs of baseness and

disgrace. The outward appearance of every one will be a mirror unto his innerself, the face of each one will be the index to his innerself. The Lord has observed in Surah Ubbas : "This Day numberless faces will glow with happiness and smile with good cheer and the other numberless faces will be covered with dust and smeared with blackness. These latter will be infidels and the sinful."

A Description of the Assessment and Weighing of Deeds

First of all the accounts of Namaz shall be assessed in this way : How many 'prayers' (Namaz) this man has offered during his lifetime and how many 'prayers' are due from him ? And how many objections, physical or spiritual, he has fulfilled, and how many supererogatory prayers he had offered ? If he had neglected to perform some obligations, then seventy supererogatory prayers could be taken for one missed obligation.

Namaz shall appear in human form. The 'prayers' which were offered without sincere devotion, remembrance of God and compliments and duty to the Holy Prophet will appear bereft of hands and feet. The 'prayers' in which the above-mentioned duties were duly performed and observed will appear in an embellished form. Thereafter the accounts of other physical prayers such as keeping fast, performance of Hajj (pilgrimage), payment of religious Zakat (poor-due) and fighting in the cause of Allah will be assessed in the like manner. Moreover, accounts regarding piety, thirst for religious knowledge, murder, injury, eating and drinking, unlawful purchase and selling of goods, and fulfilling of the right of people etc. shall be examined. The tormented shall receive recompense from the tyrants according to the following rule : If there are any virtues to the credit of the tyrants, those virtues (in proportion to the tyranny committed) shall be credited to the account of the victim of his tyranny. And if there be no virtues in the account of the tyrant, then the sins of the tormented person (in proportion to the tyranny that he endured) shall be transferred to the account of his tormentor,

save that the faith and beliefs of the tyrants shall in no case be transferred to the account of their victims. There will be some generous and large hearted people who, trusting upon the blessings and bounties of God, will gift their virtues to others without consideration. It is related in tradition that "Two such men will be present near the Scales of Justice, that the virtues of one will be equal to his sins, and the other man will have only one virtue to his credit. The former shall be ordained : "If you beg one virtue from someone else the balance of goodness may tilt in your favour and you will then find justification for entering into Paradise. That helpless man will beg from everyone, but will not succeed anywhere. At last he will return empty-handed. When latter person shall come to know of the former's plight, he will say to the former person : "Brother I possess but one virtue. In spite of all your goodness, no one gifted you a single virtue. Who will then gift virtues to me ? Here, take my one virtue so that your salvation may be ensured. I leave my case to God's mercy." Upon this, the Merciful God, out of His immense bounty and kindness, shall ordain : "Take these men to Paradise and let them abide there in the same and equal position."

All big and small virtues will be put on the scales, but they will carry weight in proportion to faith. In other words, the more firm and purer the faith is, the greater weight will the virtues bear. As it is related in a traditions ; One man shall have ninety-nine vices and one virtue when these will be weighed the man will submit to the court of the Almighty : "O Lord, of what consequence is this one virtue which I possess in comparison with so many vices. Therefore, this virtue should not be weighed. When it is obvious that I deserve Hell, send me there without weighing my one virtue". At that time God will ordain : "We are not unjust. This one virtue must be weighed in the scales." So when that one virtue will be put in the scales against the sins, the scale bearing virtue will bend and the man will be adjudged as a deserver of Paradise.

Shah Rafi-ud-Din (God's mercy be upon him) observes: "According to my knowledge this one virtue will be martyrdom in the cause of Almighty God, which washes away all other sins." Only God knows better. Although opinions differ among the ulama regarding the narrow bridge over which the faithful shall pass into Heaven and "the Scales of Justice," but it is evident that there shall be many scales. As a matter of fact the Holy Verse وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ bears this very meaning. Similarly it appears as a fair surmise that there will be many narrow bridges over which the pious shall pass into Heaven. Whether they shall be set up for people of each faith or each nation separately only God knows better.

Before passing from the plain of Doom over the bridge of Paradise is ordained, darkness will spread over the entire plain of Doom. Hence the faithful of each prophet shall be commanded to move with their Apostles. The believers shall be awarded with two candles of resplendent light each. One candle shall precede them and the other one shall move along their path on the right side. Those who will be inferior in privilege to them, they shall be given one candle each. Those who will be inferior still will find a little light around their toes and those who will be the lowest will be awarded the light of a flickering lamp which will light up and go out alternately.

Those who are hypocrites and are deprived of their personal light and hence will walk under the light of others and when they shall approach the edge of Hell they will observe that there is a narrow bridge over Hell which is thinner than a hair and sharper than the edge of a sword. It will be ordained: "Walk over it into Heaven." The sum and substance of all this is that when these people shall pass from the plain of Doom to the bridge of Paradise, a voice shall resound: "O people! close your eyes so that Fatimah (peace be upon her) daughter of Muhammad the Apostle (peace and blessings of Allah be upon him) may pass over."

Thereafter some people will pass over the bridge with the speed of a flash of lightning, some with the speed of air, others with the speed of a camel and yet others with even slower speeds. Some people will walk over the bridge with great labour and hardship. On that occasion huge hooks rise forth from Hell. These hooks will injure some people a little, and they will drag down some other people into Hell. Similarly, relationships and trusts will now appear alongside the people and those who had not cared for them in the mortal world, these hooks shall drag them down into Hell. At that time pure deeds like prayers, fasts, compliments to the Holy Prophet and supererogatory prayers will come to the aid of the people and charity shall stand as a barrier between them and Hell Fire. Sacrifice will serve them as a speed-horse. Due to the great frightfulness of that place, the voices of all will be stilled, save that the Apostles shall pronounce in favour of their respective faithful people.

(May Lord grant them protection).

The Punishment for Him Who Evades Payment of Zakat (Poor-due)

Never should such people, who have been bestowed with riches by the Magnificent Lord, consider evading expense of riches good for themselves. On the contrary it would prove to be bad for them, for halters shall be hung round the necks of such people on the Day of Judgement. The riches (which they evaded to expend) will be converted into snakes which will be thrown round their necks; and in the end the sky and the earth (and all that is in them) will be left unto God (after people have died). Therefore, you should give away your possessions of your own accord so as to earn reward in the next world, otherwise, verily, all things belong to the Lord. And the Most Magnificent Lord is well aware of all your deeds." (Al 'Imran R. 18). It is recorded in Bukhari, that the Holy Prophet (peace and blessings of Allah be upon him) said: Take the case of man whom the Magnificent Lord has blessed with riches and he evades payment of Zakat.

On Doomsday his riches will be converted into a snake with hairless hood (the fulness of venom and its deadly nature would have rendered the snakes' hood hairless). There will be two points under the mouth of the snake (these also are a symbol of the fulness of venom). This snake will be thrown round the neck of the man and seizing both jaws of the man the snake shall say to him : "See, I am your treasure."

The Punishment for not Expending Wealth on the Poor

"And the man to whom the scroll of deeds is handed over in his left hand he will wistfully exclaim : "It would have been better if I had not received my Deed Scroll at all and if I had not known my accounts ! It would have been better if death had closed every thing (Doomsday should not have come so that no account would have to be rendered). My wealth availed me not! My honour is gone !" As for this man the angels shall be ordained : "Take hold of him. Throw a halter round his neck. Then throw him into Hell and thereafter shackle him in a chain seventy yards long, because this man did not believe in the Almighty God. And (apart from not feeding the poor on his own account) he did not induce other people to give food to the poor. Hence he has no friend here, nor is there anything for him to eat save the pus of wounds which will be swallowed by none other than the greatest sinner."

The word Ghusleen popularly means the Dhovan, the water with which wounds have been washed. According to the interpretation of Hazrat Ibn 'Abbas (may Allah be pleased with him) by Ghusleen is meant the pus and blood which oozes out of the wound. Hazrat Abu Sa'id Khudri (mercy of Allah be upon him) reports a hadith of the Holy Prophet (peace and blessings of Allah be upon him) that "If bucket of Ghulseen were to be thrown into the world, its foul smell would spread around the whole world and make everyone feel unpleasant."

Nauf Shami (God's mercy be upon him) reports that every

yard of seventy yards long chain is equal to seventy fathoms and the measure of each fathom is equivalent to the distance between the holy city of Mecca and Kufa.

It has been reported by Hazrat Ibn 'Abbas (may Allah be pleased with him) and other commentators that this chain shall be entered into the anus and bringing it out through the nostrils, it will then be thrown around the body so that the man will be completely shackled (Durr Manthur). According to this holy verse he who does not induce others to feed the poor is also liable to punishment. Therefore we should make it a point to induce our relatives and friends to feed the poor and of course by inducing others to be charitable to the poor our own stinginess in this respect will be lessened.

The Punishment for not Expending Riches in the Cause of God

"There is a great punishment in store for a backbiter ; there is great punishment in store for him who taunts at others face to face, and there is a great punishment in store for him who amasses wealth and (for the love of it) counts it over and over again. He imagines that he shall possess this wealth for ever ; it is not so. This wealth will not remain with him for ever. In the name of God this man will be thrown into such a fire that whichever thing is caught in this fire is instantly burnt into pieces. Dost thou know what kind of a 'breaking' fire it is ? This is such a fire made by the Lord Almighty which shall rage through your hearts, (in other words, worldly fire touches the body of a man and eventually kills him ; but since there is no death in the next world, so Hell Fire shall touch the body and rage through the heart instantly and, verily, even a little pain in the heart is insufferable). This Fire shall enclose these people from all sides while they will be surrounded by tall pillars.

Punishment for those who Embellish their persons and come out to Perform Evil Deeds

On one occasion the illustrious Prophet (peace and blessings of Allah be upon him) while giving an account of his ascension to heaven observed : "In the next world I saw a group of men whose bodies were being cut into slices with pairs of scissors. I enquired from Gabriel (peace be upon him) : "Who are these people ?" Gabriel replied, "These are the very same people who used to embellish their persons" (and came out to do evil deeds.) Then I saw a well. This well emitted foul smell and painful cries were coming out of it. I asked Gabriel (peace be upon him) : "Who are these people ?" Gabriel (peace be upon him) replied : "These are the women who used to embellish their bodies (for fornication) and performed unlawful deeds." Then I beheld some men and women who were dangling, hung from their breasts downwards. I asked, "Who are these ?" To this Gabriel (peace be upon him) replied : "These are the people who reproached each other and indulged in backbiting."

(Durr Manthur)

The Punishment for not Offering Prayers

A tradition relates, "The person who observes prayers will be honoured by the Most Magnificent Lord in five ways : One, the scarcity of his means will be alleviated. Second, he is exempted from the torments of the grave. Thirdly, on the Day of Doom the Deed Scroll will be handed over to him in his right hand, the detailed account of which has been given in Surah al-Haq' qa i.e. these to whom the scroll of deeds will be given in their right hands will go about merrily showing their deeds scrolls to other people.

Fourthly they shall pass over the bridge of heaven with a lightning speed. Fifthly, they shall be exempted from rendering accounts. And he who shows reluctance in observing prayers, shall be tormented in fifteen different ways. Out of these

he will experience five types of torments in the world, three types of torments at the time of his death three types of torments in the grave and three types of torments on arising from the grave. The worldly torments are the following :

Firstly, his life is devoid of blessings. Secondly, the glow that appears on the faces of the pure is removed from his face. Thirdly, all reward for his good deeds is cancelled out. Fourthly, his wishes are not granted. Fifthly, he loses his right to be remembered by the pious in their prayers. The three torments at the time of death are these :

Firstly, he dies in disgrace. Secondly, he dies in deprivation. Thirdly, he suffers from intense thirst at the moment of his death ; and such is the intensity of his thirst that the whole sea cannot quench it.

The three torments of the grave are as follows :

Firstly, the grave contracts around him so that his breast bones break and pierce into each other Secondly, a fire is lit up in his grave. Thirdly, a snake is sent to overpower him. The appearance of the snake is such that its eyes are like fireballs ; its nails are made of iron and in length so big that their extremity could be reached only in a day's journey. This snake bites his corps and says 'I am the bare-headed snake'. Its voice is thunderous like lightning. The snake says : 'I have been appointed over you by my Lord in order to bite you till sunrise for having missed your morning prayers, and I am appointed to bite you till afternoon for missing the noon prayers, and then I am to bite you till sunset for having missed the afternoon prayers ; and I am to bite you till night-prayer's time for missing the evening prayers and missing the night prayers I am appointed to bite you continuously till morning. When the snake bites him but once the corps sinks into the earth to the depth measuring the length of seventy hands. And in the same manner he will continue to suffer this torment till Doomsday. And after arising from the

grave he will suffer the following three tortures :

Firstly,he shall be severely called to account, Secondly, the wrath of the Most Just and Magnificent Lord will be upon him. Thirdly, he shall be thrown into Hell. All the above adds up to fourteen tortures. Possibly the fifteenth torture has been omitted through lapse of memory.

In another tradition it is related that three sentences will be writ large on the face of such a man : First sentence : O thou who wasted away thy obligation to Almighty God. Second sentence : O thou who art a special object of the wrath of God. Third sentence : As you wasted away thy obligation to God in the mortal world, so you are deprived of God's blessings this day.

The Punishment of a Haughty Man

1. Hazrat 'Umar b. Shu'ab (God be pleased with him) has reported a tradition of the beloved of the universe, the Holy Prophet (peace and blessings of Allah be upon him): 'On Doomsday the haughty shall be like the ants. The people on the plain of Doom shall be trampling them underfoot. Fire shall engulf them from four sides. They shall be tortured in an exclusive dungeon of the Hell, which is called 'Bolus'. They shall be caught in a fiercely burning fire and they shall be given for drink the dirty dark blood taken from the wounds of the denizens of Hell. The inference is that these unfortunate people will be highly disgraced. (Tirmidhi).

2. Hazrat Abu Huraira (may Allah be pleased with him) observed that according to a Holy tradition (Qudsi tradition is the one which is ascribed to Almighty) : "Loftiness and Grandeur are two sheets. He who snatches them from Me or tugs at them, I shall throw him into Hell. In other words these two attributes are exclusively Mine. All Grandeur and Veneration is befitting for My Own Self." (Muslim, Abu Dawud, Ibn Majah).

3. There is a tradidition reported by Hazrat Haritha bin Wahb (God's pleasure be upon him) that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Shall I not inform you about the people of Hell ? Every man who is hard-hearted ; every man who has fattened himself with unlawful gains ; every man who has adopted a haughty manner —Beware ! the man who shall have as little pride or haughtiness in his heart as an iota of a grain. God Almighty shall throw him down on his face into Hell-Fire.* (Bukhari, Muslim).

4. A tradition related by Hazrat Ibn 'Umar (may Allah be pleased with him) states : The Apostle of God (may Allah be pleased with him) observed : "Shun pride. Pride is the sin which first of all ruined Satan. Shun greed. Greed is such an evil that it expelled Hazrat Adam (peace be upon him) out of Paradise. Shun envy is such a terrible evil that it induced Qabil to murder Habil." (Ibn 'Asakar). The inference is that Satan refused to bow before the Almighty God out of pride ; Adam (peace be upon him) ate the forbidden fruit because of greed ; and Qabil killed his brother out of envy.

Punishment for Building Extra Houses Beyond Need

In 'Tibrani' a tradition originally reported by Hazrat Ibn Mas'ud (God's pleasure be on him) has been recorded that the Messenger of Allah (peace and blessings of Allah be upon him) observed : "Whosoever builds more houses than he needs, on

*Some traditions mention the beggar and the destiute alongwith the haughty. As in 'Tibrani' it is related that three persons shall not enter heaven : One, the beggar who despite his poverty adopts a vain and haughty attitude. Secondly, an old man, who despite his old age, does not give up fornication ; Thirdly, the person who adopts humility and observes prayers in a manner as if he were doing a favour to the Almighty. The severity in the case of the beggar and the destitute is all the more because poverty and destitution should make a man polite ; on the other hand if a man is haughty even in poverty; no one knows how haughty he would be if he were rich.

the Day of Doom it will be ordained that all his extra houses should be loaded on his back."

Hazrat Ammar b. Yasir (may God be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him) said : "Whenever a man raised his building above the height of eleven feet without need or reason or imperative necessity he is called "the chief of the wrong-doers" and he is asked :"How high do you wish to go." (Ibn Abi Dunya).

The Punishment for Him Who Usurps Land Belonging to Somebody Else

A tradition reported by Hazrat Yaalah bin Murra (God be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Whosoever commits the tyranny of usurping the land measuring the length of a span belonging to another person, that land shall be thrown round his neck as a halter on the Day of Doom. And this measure of the length of a hand shall be increased seven-fold." In other words seven times the measure of usurped land will be taken from the surface to the depth and a halter will be made and this halter will be thrown round the neck of that usurper."

(Bukhari and Muslim).

The implication is that the usurper will be compelled to carry this load or he will be sunk into the ground and after having been buried in the ground upto his neck, he will automatically be wearing the halter of land around neck.

Punishment for Backbiters or Slanderers

Hazrat 'Ala b. Harith narrates that the Prophet of God (peace and blessings of Allah be upon him) observed : "Those who accuse the innocent and those who go about backbiting, both classes of people shall be treated like dogs. (Abul Shaikh).

2. Hazrat Ibn 'Abbas (may Allah be pleased with him)

states that the Holy Prophet (peace and blessings of Allah be upon him) observed that on the night of his visit of the heaven he saw a nation eating corpses and dead animals. He enquired : "Who are these people ?" The Prophet was informed : "These are the people who used to eat the flesh of others i.e. they backbited others."

3. Hazrat Anas reported that the Holy Prophet (peace and blessings of Allah be upon him) during his ascension to heaven saw some people scratching their faces and breasts with their nails. The Holy Prophet (peace and blessings of Allah be upon him) enquired : "Who are these ?" Gabriel (peace be upon him) submitted in reply : "These are the people who used to eat the flesh of others who backbited and brought calumnies against others."

(Abu Dawud)

4. In a tradition reported by Hazrat Rashid b. Sa'd it is related that Holy Prophet (peace and blessings of Allah be upon him) observed : "I saw some people who were hanging by the breasts." I enquired : "These people are those who found faults with others and brought calumnies against them." (Ahmad)

5. Hazrat Jabir b. 'Abdullah relates : "We were in the company of the Holy Prophet (peace and blessings of Allah be upon him) while a blow of foulsmelling wind came towards us." The Holy Prophet observed : "Do you know what sort of a wind is this ? This wind carries the foul smell of those who accuse the faithful behind their back."

(Ahmad, Ibn Abi Dunya).

6. Hazrat Abu Sa'id (may Allah be pleased with him) and Hazrat Jabir (may Allah be pleased with him) report a tradition that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Backbiting is worse than adultery. Adultery is excused after penitence ; but backbiting cannot be excused until the person who has been maligned excuses the backbiter."

Punishment for Making Fun of the Believers and for Adopting a Double Faced Policy

Hazrat Hasan (may Allah be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) made the following observation : "A door of heaven will be opened and a certain man will be called. As the man approached near the door, it will be closed. Then the man will be called from the other door. That door will also be shut as he approaches near. This treatment will be repeated until the man will leave in disappointment." (Baihaqi).

Such is the punishment of the man who used to make fun of others and used to deceive them.

2. Hazrat Abu Huraira reports a tradition that the beloved Apostle of God observed : "The doublefaced man is the worst of all. He wears one face to one man and then shows a different face to another one." (Malik, Bukhari, Muslim.)

3. It has been reported by Hazrat Sa'id b. Abi Waqqas that the Apostle of God (peace and blessings of Allah be upon him) observed :" The doble faced man who says one thing to a person and quite another to some other person, will have two mouths on the Day of Doom and both his mouths will be flame." (Tibrani).

4. According to a tradition reported by Abu Dawud : "For this man Fire shall have two tongues."

Sodomy and Sexual Intercourse with Animals

1. It is reported by Hazrat Jabir (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) observed : "My major concern is that my faithful should not perform the deeds of the sodomists." (Ibn Majah, Tirmidhi).

2. The following tradition has also been reported by

Hazrat Jabir (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) affirmed, "When sodomy becomes popular among a certain people, God forsakes those people and God cares not if these people are killed in a forest." (Tibrani). This means that God turns indifferent and has no use for such people.

3. A tradition is reported by Hazrat Ibn 'Abbas (may Allah be pleased with him) that the Apostle of God (peace and blessings of Allah be upon him) observed "Seven types of sinners are cursed by the angels of seven heavens." This curse is enough to send the wretch to utter damnation :

(1) "A sodomist is a cursed person." This the Prophet repeated three times.

(2) He who slaughters in the name of something else besides God, is a cursed one.

(3) The person who commits sexual intercourse with animals is a cursed one.

(4) The person who makes his wife and the mother of his wife his cohabiting partners at the same time (whether he joins the two together in wedlock or commits fornication with his mother-in-law), is a cursed one.

(5) An unfilial person is a cursed one.

(6) He who changes the sign-posts indicating the boundaries of the land is a cursed person.

(7) The servant who seeks alliance with someone else besides his patron is a cursed one. (Tibrani, Baihaqi).

4. Hazrat Abu Huraira (may Allah be pleased with him) relates that the Apostle of God (peace and blessings of Allah be upon him) has said : "One who indulges in sexual intercourse

with the animals remains under the curse of God for all the twenty-four hours.'' (Baihaqi, Tibrani).

5. Hazrat Ibn 'Abbas (may Allah be pleased with him) relates that the Prophet of God (peace and blessings of Allah be upon him) observed : "May God curse him who removes sign-posts from the ground , may God curse him who misguides a blind man ; God's curse be on him who rubukes his parents ; God's curses be on him who attaches himself to someone else as a client leaving aside his owner and master. God's curse be on him who commits sodomy. The Prophet repeated this last sentence thrice." (Baihaqi).

6. Hazrat Ibn 'Abbas (may Allah be pleased with him) reports that the Holy Prophet observed concerning those who indulge in sexual intercourse with animals that the performer of this act and the object with which the act is performed, "Slay both.'' (Abu Dawud) Although the animal is not liable to be slaughtered, yet it has been ordained as a compulsory duty.

7. Hazrat Abu Huraira (may Allah be pleased with him) relates that the Holy Prophet of God (peace and blessings of Allah be upon him) observed : "The faith of these three persons is never acceptable :

(1) The sodomist and the catamite ;

(2) Two women who maintain unnatural relationship with one another ;

(3) A tyrannical king.'' (Tibrani).

The implication is that affirmation of Kalima : There is no God but Allah and Muhammad is His Prophet, by the above three persons will not save them from torment, save until they repent.

8. Hazrat Ibn 'Abbas (may Allah be pleased with him) reports a tradition that the Prophet of God (peace and blessings

of Allah be upon him) observed : "The Almighty Lord would not even look at a person who commits sodomy with a male person or performs a sodomist act with a woman." (Tirmidhi).

9. Hazrat Ibn 'Umar (may Allah be pleased with him) relates a tradition that the Prophet of God (peace and blessings of Allah be upon him) observed : "The sexual use of the anus of a woman is, in a way, sodomy." (Ahmad, Bazzaz).

10. Hazrat 'Uqba b. 'Amir relates that the Prophet of God (peace and blessings of Allah be upon him) observed : "He who uses the anus of a woman for sexual act is a cursed one." (Tibrani).

11. Hazrat Abu Huraira (may Allah be pleased with him) said : "He who performs an act of sodomy with a woman is an infidel." (Tibrani).

In other words such a man is a great transgressor, for despite having access to natural means, he uses unnatural means.

12. Hazrat Abu Huraira (may Allah be pleased with him) relates this tradition also that the Prophet of God (peace and blessings of Allah be upon him) observed : "He who copulates with a woman during menses or uses the anus of a woman for sexual act or affirms the claims of a kahin (soothsayer), that man negates the veracity of the Holy Qur'an. (Tirmidhi, Nasa'i).

13. According to a tradition reported by Hazrat Jabir (may Allah be pleased with him) the Prophet of God (peace and blessings of Allah be upon him) stated : "Be ashamed before Almighty God. God is not ashamed of revealing the truth. It is unlawful to use the anus of a woman for an unnatural act." (Dar Qutni).

Punishment for Unequal Treatment with two Wives

Hazrat Abu Huraira (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be

upon him) observed : "A person who has two wives and he does not treat them on an equal footing and refrain from dealing equitably and Justly with both of them, on the Day of Doom the condition of this man will be such that half portion of his body will be in a state of paralysis. (Tirmidhi).

Three Persons Shall not Enter Paradise

Hazrat Ibn 'Umar (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Three men shall never enter Paradise : one, who has no idea of self respect ; second, a drunkard ; third, a man who adopts the manner of women."

1. Some traditions refer to women instead of men in this case : which implies that as man who apes woman shall not enter Paradise, likwise a woman who adopts the habit of men shall be deprived of Paradise.

The people submitted to the Prophet ; O Messenger of God, we understand what you have told us about the drunkard, but, pray, tell us who is Dayyuth ? The Holy Prophet observed : He is that shameless fellow who cares not as to what sort of persons visit his wife. (Tibrani).

Punishment for Breach of Promise

According to a tradition reported by Hazrat Sa'id (may Allah be pleased with him) the Holy Prophet (peace and blessings of Allah be upon him) observed : "On Doomsday a flag will be fixed in the anus of every 'ghadar' (a man guilty of the breach of promise)" (Muslim).

This Ummah shall be Destroyed Because of Five Evils (Committed by It)

A tradition related by Hazrat Anas (may Allah be pleased with him) says that the Holy Messenger (peace and blessings of

Allah be upon him) observed : "When the following five evils shall creep into my Ummah, it will then be destroyed :

(1) Cursing one another ;
(2) Use of liquor on a large scale ;
(3) Wearing of silken dresses ;
(4) Increased number of dancing girls and their frequent shows at large gatherings.
(5) When men shall engage in sexual intercourse with males and women shall engage in sexual acts with other females, i.e., sodomy and homosexuality among females." (Baihaqi).

The Holy Prophet of God Will Unlock the Gate of Paradise

The Holy Prophet (peace and blessings of Allah be upon him) will unlock the Gate of Heaven with his own hands and will lead them into Paradise. Heaving entered Paradise the Prophet shall survey the condition of his Ummah. At that time the Prophet's Ummah will form one-fourth of the whole population of Paradise. After enquiring about the state of his Ummah the Prophet shall come to know that still thousands people of his Ummah are lying in Hell. This thought will make him sad ; and since the Prophet is the Benefactor of the worlds, he feeling much anxious, will implore the Almighty : Lord ! free the people of my Ummah from Hell."

The Holy Prophet (peace and blessings of Allah be upon him) will keep his head bowed before the Almighty for seven days and will offer to Him thanks giving and a variety of prayers. Upon this it will be ordained by the Lord Almighty, "He who has faith equal to a grain of oat in his heart, bring him out of the Hell." Following his example, the other Prophets will also intercede with the Almighty in favour of their people. By command of the Lord, the Holy Prophet (peace and blessings of Allah be upon him) in company with the angels and his heavenly people will arive at the edge of Hell and then the Prophet shall say to the people accompanying him : "Recall your

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The Holy Prophet (peace and blessings of Allah be upon him) will keep his head bowed before the Almighty for seven days and will offer to Him thanks giving and a variety of prayers. Upon this it will be ordained by the Lord Almighty, "He who has faith equal to a grain of oat in his heart, bring him out of the Hell." Following his example, the other Prophets will also intercede with the Almighty in favour of their people. By command of the Lord, the Holy Prophet (peace and blessings of Allah be upon him) in company with the angels and his heavenly people will arive at the edge of Hell and then the Prophet shall say to the people accompanying him : "Recall your

relatives and acquaintances and tell their distinctive marks so that these angels may bring them out of the Hell."

All this will be accomplished as desired. Besides the martyrs will be given the privilege of interceding in favour of seventy denizens of Hell, the Hafiz-i-Qur'an shall have the right to recommend ten denizens of Hell for salvation ; and the learned shall be given this right according to the degree of their eminence. When the Prophet will return to Paradise alongwith these people, at that time his Ummah will form one-third part of the population of Paradise. Then the Apostle of God (peace and blessings of Allah be upon him) will enquire : "Now how many of my Ummah still remain in Hell ?" He will be informed : "O Thou blessed Prophet, there are still thousands of them lying in Hell." The Prophet will in the same manner as before implore God to do favour to his people still caught in Hell. Almighty God shall ordain : "He who has faith equal to the mustard seed in his heart, bring him out of Hell." So once again in the same manner as before the Holy Prophet will arive at the edge of Hell in the company of the learned, the sages and the martyrs and will say to them : "Recall and identify your relatives, acquaintances etc. and get them out of the Hell."

This time also thounsands of people will be released from Hell and they shall enter Paradise. Now the Ummah of the Holy Prophet will form half portion of the whole population of Heaven. After having obtained favour for these people the Holy Prophet (peace and blessings of Allah be upon him) will make further enquiries and will again make petition to God to grant salvation to more people of his Ummah. Almighty Allah shall command : "Release from Hell anyone who has even half a bit of faith in his heart." Hence, as before, a large multitude of people will be released from Hell and admitted into Paradise. This time the people of the Holy Prophet's Ummah will be twice in number of the entire people of Heaven; and none from among the believers in the Oneness of Allah shall remain in Hell.

But those monotheists who had no access to the Messenger of God (Peace be upon them) ; in other words, those who had no knowledge of the advent of the Apostle of God ; the Holy Prophet (peace and blessings of Allah be upon him) will intercede in favour of all the believers in one God. But the Lord God shall ordain : "You need have no concern in respect of them ; I shall grant them salvation on My Own." In the meanwhile there will be a contention between the infidels and the believers in One God. The unbelievers will say in a taunting manner : "You used to dispute with us over the Oneness of God and you claimed that you were in the right."

But we now know that your notions were false. Look ! You and we are caught in the same dire distress." Hence at this moment the Lord God will ordain : "Do they regard belief in One God and infidelity as one and the same thing ? We swear by Our Might and Honour that We shall not treat any believer as the equal to unbeliever." Hence the Lord God shall by His Omnipotence release these believers of One God from Hell at the end of a Day whose duration is equal to fifty thousand years. At that time the bodies of these believers of Allah will be burnt black like coals. Therefore, they will dive into the stream of the waters of life which flows by the gates of Paradise and they shall come out of it in such a condition that their bodies will be sound and fresh and after a period of time they shall enter Paradise ; but a dark spot will remain stamped on their necks and among the people of Heaven they shall be known by the epithet "the hellish persons." Hence after a period of time they shall represent to the court of the Almighty, "O Lord ! When you have released us from Hell, remove then this black spot and this epithet from us also." So by the grace of God this black spot and the insignia will also be removed from them.

The last man to be released from Hell and admitted into Heaven will undergo the follwing process : He will be taken out of Hell and made to sit on its edge. After some time when he

will gain his senses he will say : "Turn my face from this side." He will be required to promise that he will not demand anything more than this. When the man shall have given firm assurance, his face will be turned from Hell. When he shall turn his gaze towards Paradise he will behold fresh and green trees. Therefore, he will raise shouts : "Lord, admit me to that place." He will see fine trees and beautiful houses and, contrary to his given promise, he will approach near the Paradise. When he shall behold the freshness of Paradise and its sparkling scene, he will, in contravention of all previous promises, in great impatience beseech the Lord to admit him into Heaven.

When he shall be granted Permission to enter Paradise he will be seized by the thought "The Heaven is filled to its capacity. Will there be any abode left for me ?" The Righteous Lord shall ordain : "Go, there is no scarcity of room in Paradise." The man will represent : "Lord, dost Thou joke with me, perhaps ? Whereas, verily, Thou art the Most kind God." The munificent Lord shall command : "Ask what is thou wish ! We shall grant you twice of that which you ask for." Hence, it shall be so. And such is the treatment of the lowliest person among the people of Heaven.

Conversation between the Inmates of Paradise and the Denizens of Hell

When all the people of Heaven shall have been settled in theirabodes, they will meet with each other and say to one another: " Such and such a hellish man used to dispute with us over righteous matters. We know not what condition is he in now ? Hence a window shall be thrown and eye-sight will be strengthened. That hellish persons will cry bitterly, and ask for the viands and water of Paradise." The People of Heaven shall reply, "God has ordained delights of Paradise unlawful for you. But tell us, did you find the promises of God true or not ? On our part we have found the promises of God valid and true in all respects, neither more nor less." That man will appear much

ashamed and humble. Afterwards the people of Paradise will close the window.

Curses on Chiefs

God commanded in Surah Saba' : "Would that ye be present at the time when the tyrants shall be produced before their Creator and will be throwing their blame on others. Such people who were considered lowly in the mortal world will say to those who were considered lofty personages in the world, " But for you, we would certainly have been pious men." Upon hearing this these lofty personages will say to the lowly persons : "did we prevent you from following the path of righteousness when it was shown unto you ? You are yourself to blame for depriving yourself of the opportunity of following the path of righteousness." The lowly persons will say in reply to the lofty ones : " It were your deceptive tricks and false stratagems that you practised day out—which led us astray. It was by these deceptive tricks and false stratagems that you ordered us to disbelieve in the Just Lord and associate false gods with Him. These verses reveal the discussion that will take place in the presence of the Almighty on the Day of Judgement between the leaders of false causes, chiefs of the infidels and those who associated false gods with the Supreme Lord on the one hand and their followers on the other.

The lowly persons will say : "Oh ! Our leaders ! it were you who ruined us and made us disobedient to the Mighty Lord." The leaders will say, "When did it happen that we forced you to infidelity and to associate false gods with the Almighty and when was it that we prevented you physically from following the right path. You turned infidels of your own accord. You are sinners yourself." The lowly people will reply, "You did not compel us physically, but your deceits and false stratagems prevented us from recognising the right cause and from following the path shown by the Holy Apostles of God."

God affirmed in Surah Safat : And turning to one another they shall start arguing with one another. The subject people will say to their leaders : " Your visits to us were impressive and overwhelming." The leaders will reply, "You yourselves did not repose faith in the Almighty. We had no power over you. You disobeyed the commands of Allah of your own will. Hence Lord's words have come true for us and we have all to suffer torments. If we led you astray, we were ourselves following the evil course."

The lowly and the common people will blame their ring-leaders for running them and will say to them "You used to come to us with great pomp and show and forced us through your speeches and writings to desist from righteous causes and you induced us to follow evil." The leaders will reply, " What power did we have to prevent you from accepting faith in the Almighty ? You yourself exceeded the bounds of reason and justice and did not accept the word of the selfless and sincere advisers. You rather fell into our trap. Had you followed the rules of commonsense and farsightedness you would not have listened to us—rather you would have turned all your attention to the teaching of the true Prophets and Apostles of God. We were ourselves a misguided people. What else can you expect from a misguided person except that he will lead you astray ? Nothing can save us now —we and you must suffer torment.

Further the Lord observed :

"Hence this day they shall all jointly suffer torments. We punish all sinners so. In the mortal world when they were told 'God is the Greatest,' they adopted a haughty attitude and said : " Shall we leave our own deities at the bidding of an insane poet."

Leaders or commoners—whosoever refused to believe that 'God is the Greatest' and considered it beneath his dignity to have faith in the worship of one God ; and whosoever refused to

believe in ministry of the Prophet (peace and blessings of Allah be upon him) and called him a poet and an insane person—all these people will suffer torture. It shall not be that only the misguiding leaders will be put to torture, the commoners who followed them will also share the same suffering.

Disgust of the Leaders

God has observed in Surah Baqara : "Those whose biddings were followed by others, when they will clearly show their disgust towards their followers and when all have seen the tortures, the relationship between the leaders and the led will be broken."

On Doomsday the misguided leaders and chiefs of infidels will express disgust with their followers and they shall neither come; aid, nor, in fact, they will be in a position to help them. At this critical moment the indignation which the followers will feel towards their leaders whose false and evil plans and resolutions they had supported in the mortal word, can be well imagined.

Further on from this verse decribing the shame and distraction of the common people the Magnificent Lord affirm : "The common people who followed these misguided leaders will say "Let us go back into the mortal world only once and we shall dissociate ourselves from these leaders as they have clearly deserted us now. But they shall never be released from Hell." The Holy Qur'an has clearly revealed the happenings that will take place on the plain of Doom. Sympathy and help are of no avail. They are unfotunate who pay no heed to the call of this Book and who draw no lessons from its holy verses.

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DESCRIPTION OF HELL

In the Name of the Lord the Beneficent and the Merciful. We laud Him and shower blessings on His Messenger, the Gracious.

Hereafter have been described in plain language the circumstances of Hell which have been gleaned from the verses of the Holy Qur'an and the Hadith of the Holy Prophet (peace and blessings of Allah be upon him).

The principal reason why this compilation has been made is that though the Muslims often mention Hell in conversation yet they know not how and by what means they can attain salvation from it because they indeed, are ignorant of the fearful torments and hardships which are in store for the denizens of Hell.

I trust that those Muslims, who will go through this book carefully and reposing faith in the veracity of the Holy Qur'an and the Hadith of the Holy Prophet (peace and blessings of Allah be upon him), will reflect upon the circumstances of Hell. they shall find it easier to abstain from indulging in sin and what's more, their own lust will not prove a great hinderance in the performance of virtuous deeds.

May it be the Will of God that this work, like other religious books, should help the Muslims to turn to religion and piety and this book find increasing favour among the faithful. I appeal to the readers that they should remember the humble Khawaja Muhammad Islam in their prayers.

Depth of Hell

It is narrated on the authority of Abu Musa Ash'ari (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him), describing the depth of Hell, remarked : If a stone is thrown into Hell, it will take seventy years to reach its bottom.

It is narrated on the authority of Abu Huraira (may Allah be pleased with him) that they were sitting in the blessed company of the Messenger of Allah (peace and blessings of Allah pe upon him) when they heard something falling. The Apostle of Allah (peace and blessings of Allah be upon him) observed: "Do you know what it is ?" We (the companions) respectfully replied : "Allah and his Apostle know best." The Prophet observed : "It is the noise produced by a stone that was dropped by Allah into Hell some seventy years before, and it has touched the ground now."

Walls of Hell

The Holy Prophet (peace and blessings of Allah be upon him) has observed that Hell has been encircled by four walls, and the breadth of each wall covers a period of years—that is to say, each wall is so wide that it requires forty years' continous walking to cover is breadth.

Gates of Hell

The Holy Qur'an has observed about the gates of Hell. "And verily Hell is the promised place for them all. It has seven gates,and each gate has a separate portion for each one of them." (Surah Hijar). The Prophet (peace and blessings of Allah be upon him) has himself observed : "Hell has seven doors, and one of them has been reserved for those who draw a sword against my followers."

Darkness and Fire of Hell

The Holy Prophet (peace and blessings of Allah be upon him) stated : "Hell had been inflamed continuously for one thousand years. Consequently, its fire became red. Again, it had been burnt for one thousand years and its red colour became white. Still again it had been kindled for one thousand years, and its white-coloured flames turned into black. So, the existing colour of the fire of Hell is black—as black as a dark night." Another authority states that the flames of Hell do not illuminate, it always remains dark. An authentic narrative from 'Sahih Bukhari' and 'Sahih Muslim' report that the Holy Prophet (peace, and blessings of Allah be upon him) observed : "This worldly fire is the seventieth part of the Fire of Hell." His Companions (may Allah be pleased with them) said : "It is enough to reduce (a sinner) to ashes." the Apostle of Allah (peace and blessings of Allah be upon him) said : If you add sixty-nine degrees to the worldly fire, it equals the Fire of Hell." Another narration reveals that if the denizens of Hell lie on the worldly fire, they will enjoy sound sleep, because it (worldly fire) is much cooler than the Fire of Hell.

An Estimate of the torments in Hell

The Holy Prophet (peace and blessings of Allah be upon him) has said : "The lightest punishment would be inflicted on that sinner whose boots and straps would be filled with fire ; and it will cause his mind to boil miserably. He will take this punishment for the severest, whereas it is the very first stage of the hellish tortures."

Levels of Hell—Bodies of the Denizens of Hell and their Diet

The fire of Hell is seventy degrees hotter than the worldly fire. As it has already been mentioned in its initial stages its colour was red, then white and now it is black. It has seven levels, and each level has a big entrance. The first level of Hell

is reserved for those Muslim sinners idolaters who were polytheists but simultaneously supported Prophets. The remaining six levels of Hell have been earmarked for the polytheists, worshippers of fire, atheists, Jews, Christians and hypocrites respectively. These levels of Hell are known as (1) Jaheem, (2) Jahannam, (3) Sa'ir, (4) Saqar, (5) Nata, (6) Hawiya and (7) Hutama. Every one of these extensive levels is replete with incalculable pains, tortures and torments, and multifarious houses. For instance, there is a House called "Ghaiy", the severity of its torments is such that the denizens of other six levels pray four hundred times daily for salvation from its tortures. There is another house, known as "Zamharir", it is the region of extreme cold. There is still another house Jubb-ul Huzn, i. e. well of griefs, wherein is a well called Tinatul Khabal—mire of pus and poison. There is a towering mountain, known as Sa'ud its space equals to seventy years' walking. Idolaters would be thrown into the Fire of Hell from its peak. There is pond, Aab-e-Hamim, with so hot waters that the moment a sinner drinks it, his upper lip swells to such an extent that it covers his nose and eyes ; the lower, his chest. At this water passes down the throat, his tongue burns ; mouth contracts and ultimately this boiling water tears apart the human lungs, stomach and intestines. There is another tank Ghassaq wherein gathers the idolaters, pus, sweat and blood. Another fountain, Ghisleen serves the same purpose. Likewise, there are countless tormenting scenes in Hell. The size of the sinners' bodies would be stretched and broadened so as to magnify their sufferings and various types of tortures shall be inflicted on the exterior as well as the internal parts of each fibre and limb of their bodies. Burning, crushing, biting by poisonous snakes aud scorpions, piercing with thorns, slashing of skin—these are the manifold modes of punishment in Hell. Due to the excess of heat and warmth in Hell, bodies of the sinners would melt , will be reborn and melt again. This process would be repeated for seven hundred times in the duration of a moment. But this point should not be ignored that the

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shape of the original limbs of their bodies would not undergo any change ; flesh and skin would repeatedly be tortured. Skin of some infidels is said to be forty-two yards thick ; their teeth would resemble towering mountains, and their sitting would cover an unlimited space. After a long time, the pangs of hunger would be increased to such extremity that it will surpass all other torments. At last, the sinners would become terribly restless and demand food to satisfy their appetite. They would be given to eat Zaqqum, a thorny plant, which would get stuck in their throats. They would cry for water, as they used to do in the world when a morsel of food gets stuck in their throats. It shall be ordained that water be provided to them from Jahim, the very first level of Hell. It would cause their lips to swell, tongue to dwindle, throat to break into pieces, and their intestines will be torn apart and excreted through their anuses. So, being in dire distress they will supplicate to the Lord of Hell for death, so that their punishment may come to an end. After a thousand years he will say : "You will always remain in Hell " After a thousand years they will pray to God : "Deprive us of our lives, but have mercy and relieve us of this intolerable torment." After one thousand years the Lord shall ordain : "Hold your tongue, and do not beg My pardon ; you have been condemned for ever." At last before they will say to one another : "Let us endure, for endurance may bear good fruit." They will continuously pray to the Almighty for one thousand years with extreme lamentation and entreaty, but all in vain. Ultimately when all hope is lost they will say to one another, restlesseness or patience are one and the same for us. For us there is no means of salvation. They would be turned upside down. The shape of their bodies would be distorted and they would assume the form of dogs, donkeys, monkeys, wolves, snakes and other beasts and animals. Those who are proud of their worldly pelf and power, would be trampled on the Day of Resurrection. Such is the description of the condition of the infidels on that Day.

Rage and Fury of Hell, Screaming and Calling out to Denizens of Hell, and their Confinement in Narrow Cells

> "And those who deny the existence of the Lord shall be tormented in Hell and this is such a terrific place that the people thrown into it will hear a roaring voice and Hell shall be raging with such intensity that it would appear to be bursting Fury (Surah Mulk, Part 29).

Muhammad Ashraf'Ali Thanwi writes in Bayan-ul-Qur'an that God will either grant Hell perception and wrath and it will expend its fury on the deniers of truth, or the aim is to explain the conception of Hell with an example that Hell would thus display its feeling of anger. The moment Hell beholds the sinners even from afar it would yell furiously, and when they are shackled and committed to one of its narrow cells they would bitterly yearn for death. (Furqan).

> "Hell will yet be a hundred years away from the hellish persons when Hell shall behold them and they shall behold Hell. Upon seeing them Hell will start convulsing with fury and yelling with intense rage. The hellish people will bear all this and when finally they shall be thrust into it they will yearn for Death just as in the mortal world, they used to say in times of distress."(1)

In is narrated on the authority of Ibn Abi Hatim that the Holy Prophet (peace and blessings of Allah be upon him) affirmed that Hell had two eyes by reciting verse اذا رأتهم.
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Although Hell is a spacious place yet the sinners would be kept in small, narrow cell. Some of the narration on the authority of the Holy Prophet (peace and blessings of Allah be upon him) reveal that the sinners would be thrust into Hell as nails are hammered into a wall. (Ibn Kathir).

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1. So many other authorities also make it evident that sagacity would be bestowed upon Hell and Heaven.

"Hell shall call forth such a man who had turned his back on truth in the mortal world and had cared not for obedience and had gathered wealth but had been reluctant to spend it and had concealed it." (Surah Ma'arij)

Ibn Kathir reveals from the plain of Resurrection that Hell would pick up the sinners as a bird picks up grain. This verse refers to the hoarders of wealth. Hazrat Qatada (may Allah be pleased with him) interpreted this verse as follows: "The person mentioned in the verse is one who, in spite of God's directives, does not spend wealth and overlooks the sense of right and wrong in its accumulation." Hazrat 'Abdullah bin Hakim felt so afraid on account of this verse that he never closed the strings of his purse and kept spending his wealth in the name of God. Hazrat Hasan Basri used to say: "O Man! being aware of the Divine threat, yet you amass riches?" The Holy Prophet (peace and Blessings of Allah be upon him) observed: "Man, on the Doomsday, will suffer bitter shame as he stands before God in abject humility like a call of goat." The Almighty would address to such niggards: "Did I not bestow upon you animals, slaves, servants and other blessings? And what did you do in return?" Thereupon he would say: "I accumulated and added to them, and thus left behind me more than I was granted. Now, permit me to fetch all of them." The infererence to be drawn is. that man would not have sent any provisions in the form of good deeds to help him in the next world. Hence he shall be thrust into Hell. (Tirmidhi). It has also been observed that this world is the home of that person who does not have any home; it is the wealth of that person who does not have wealth, and only he amasses wealth for the world who has no wisdom (Mishkat). Baihaqi in Sh'ab-al-Iman, has copied a tradition which states that when a person passes away, angels remark, "What provision has he sent ahead for the life hereaftaer ,,' but the people say: "What has he left behind in this world "?

Snakes and Scorpions of Hell

The Holy Prophet (peace and blessings of Allah be upon him) stated: "Verily, there are many longnecked snakes in Hell. If one of them bites a sinner he will suffer its pain for forty years." (So great is the poisonous effect of its venom). The Prophet (peace and blessings of Allah be upon upon him) further stated: "Verily, there are many scorpions in Hell like saddled mules in Hell. If one of them bites a denizen of Hell, he will continue to suffer its pain for forty years." (Such is the poisonous nature of its venom). (Ahmad).

The Holy Qur'an states: "We shall heap everincreasing torments upon them in recompense for the mischiefs that they used to commit)."

Hazrat Ibn Mas'ud (may Allah be pleased with him) while interpreting this verse stated: "Apart from the usual torment of fire, another torture shall be added: Scorpions shall be set over them whose big teeth will be equal in size.

Food and Drink for the Denizens of Hell: Zari' or the Thorns of Fire

Nothing except the boiling water of a tank and dry weeds would be given to them as food, which would neither nourish them nor satiate them. The author of Miraqat writes that Zari' is a thorny tree in Hijaz. It has such evil properties that even the animals and beasts do not come near it. If the animals take it, they will die immediately. Furtheron he states that Zari' stands for the thorn of fire. These thorns would be more foul in smell than a stinking corpse and hotter than fire. Even if the sinners take enormous quantities of these thorns they will not satiate their appetite.

'Ghisleen' Effacement of Wounds

"This day he has no friend nor has he anything to eat

except the effacement of wounds, which diet is specified for those who are sinful." (Haqqa)

Zaqqum—Thorny Plant (Muscus)

> "Without doubt the food for the sinners is the Zaqqum tree which is like liquid tin and which will boil in the stomach like hot water. So those who deny and are misguided ! You will eat the trees of Zaqqum and fill your bellies with it and then you shall drink boiling water in the manner of thirsty camels. Such hospitality will be shown to them on the Day of Doom" (Surah Waqia').

In fact Zaqqum is a tree which sprouts from the roots of Hell and its fruit resembles the expended hood of snakes. 'Zaqqum' is translated as 'seend,' which is a well-known tree and has a bitter taste. But this has been stated only to serve as an illustration, for everything in Hell will be worse in bitterness and evil smell than the things of this word. And what a ghastly sight it would be when they shall eat this tree and drink boiling water.

The Holy Prophet (peace and blessings of Allah be upon him) stated : "If only one drop of Zaqqum is caused to spill into the world it will spoil the food of the entire world (i. e. all types of foods will become extremely bitter). Imagine then the condition of those whose diet will be nothing but Zaqqam."
(Tirmidhi and Ibn Hibban).

A tradition related by Hakim is as follows : "I swear in the name of the Almighty that if even one drop of Zaqqum should fall in the rivers of this world, it would certainly turn the food of the entire world bitter in taste. Imagine then the condition of that person whose food will be nothing else but Zaqqum." (Targhib)

Ghassaq

> "They shall not taste anything cool or drink anything else except boiling water and 'Zaqqum'." (Surah Naba'a).

The Holy Prophet (peace and blessings of Allah be upon him) observed : "If one bucket of Ghassaq is poured over the world, the whole world would be upset by its foul smell." What is Ghassaq ?——eminent religious figures of Ummah have defined it in various manners :

The author of Mirqat has copied four statements :

(1) It denotes the sinners' pus and filth ;

(2) It stands for the sinners' tears ;

(3) It points to Zamhirir, i.e. the torment of Hell in which the tormented person will be freezed ;

(4) It is a cold rotten pus and it will be so frozen that the sinners will be unable to drink it (but they shall perforce drink it to satiate their hunger). In any case Ghassaq is a very foul thing.

Kate (The Dreg of Oil)

> "And when they shall cry out of thirsty, they would be given water that will be like the dreg of oil to drink and it will burn their faces. What an evil water it would be and what a terrible place the Hell indeed is" (Surah Kahf)

Water of Pus

'This person (the denizen of Hell) will be directed to drink water of pus. He will drink it draught by draught. He will get it down through his throat with great suffering and thus it would appear as if death was approaching him from all sides ; yet he will not die. (Ibrahim). The inference is that while passing through many sufferings it would appear to the person that death was imminent yet there will be no death to wash out his sins and release him from everlasting punishment.

Boiling Water

"And the denizens of Hell shall be given to drink boiling water which will cut their intestines into pieces." (Surah Muhammad).

Ta'am Dhi Ghussa (Throat Gripping Food)

Surah Muzammil reveals : "Verily, We have appointed for the denizens of Hell, heaps of fire, food that will choke their throat sand dire punishment."

Hazrat Ibn 'Abbas (may Allah be pleased with him) said : "Ta'am Dhi Ghussa is a sharp thorn that will get stuck in the throat ; it will neither pass down the throat nor will it come out."
(Targhib)

It is narrated on the authority of Hazrat Abu Darda (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) observed : "The denizens of Hell will suffer from such severe pangs of hunger that this torment of hunger alone will be equal to all torments of Hell that they would be suffering already." Thereupon they would be given 'Zari'-food' which neither nourishes them nor alleviates their hunger. Hence, they will entreat for food, and get 'ta'am dhi ghussa' i.e. throat gripping food. When they are hard put as to how to get this food down their throats, they will recall, that they used to wash down the choking food by drinking liquids. Hence they will ask for something to drink. Boiling water would be given to them in iron goblets. Approaching near these goblets will seriously burn their faces. When this boiling water goes down into their bellies, it will tear up all the internal organs (i. e. intestines etc.). (Miskat).

It is narrated on the authority of Hazrat Abu Umama (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) after reciting the verse observed that when the denizen of Hell will lift the liquid pus to

his lips he will recoil ; when it aproaches nearer, it will burn his face and the skin of his head will peel off. Thereafter when he drinks it, the liquid will tear off his intestines which will excrete through his anus. Later the Holy Prophet (peace and blessings of Allah be upon him) recited these verses :

Various Forms of Torment

Fire of Hell and its intolerable heat, snakes, scorpions, wretched food, darkness—these are the various forms of tortures in Hell. But all is a minor part of hellish torment. The Holy Qur'an and Hadith reveal that besides these forms of punishment, there are also many other ways. Some of them are listed as under :

Boiling Water would be Poured Over Head

"Hot water will be poured over their heads and its heat will dissolve the skin and all the interior organs of their bellies, and all this pulp will excrete." (Surah Hajj). The Holy Prophet (peace and blessings of Allah be upon him) stated : "Verily, boiling water would be poured over the heads of the denizens of Hell and it will cut and bring out all that is in their bellies, and at last it would melt through their feet . Hereafter, the sinners would again be transformed into their original shape." The Prophet (peace and blessings of Allah be upon him) further observed that the word in this verse bears exactly this meaning.
(Tirmidhi)

Mace

According to Surah Hajj, the denizens of Hell would be punished with the iron mace ; and whenever they try to come out from the suffocation of Hell, they would again be pushed into it, and told 'Go on suffering the torments' (Surah Hajj).

The Holy Prophet (peace and blessings of Allah be upon him) observed : "If a mace of Hell is placed on the earth, even all the human beings and jinn together cannot lift it." It is

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stated in another tradition that if a mountain is struck with the iron mace of Hell, the whole mountain will break into bits of ashes.

(Targhib)

Skin would be Turned Over

Surah Nisa' reveals :

"When once their skin has been burnt, we shall form a fresh layer of skin upon their bodies so that they may continue to suffer the same torture over and over again."

Hazrat Hasan Basri (may Allah be pleased with him) narrates : "The denizens of Hell will be burnt daily for seventy thousand times. Every time, after having been burnt, they would be restored to life. Thus, this process will continue."

(Targhib-o-Tarhib)

Drunkard's Doom

Hazrat Jabir (may Allah be pleased with him) holds : A person came from Yeman and wished to know the (Divine) orders about the wine that used to be drunk in his country. This wine, known as 'mazar' was extracted from barley. The Holy Prophet (peace and blessings of Allah be upon him) said : "Does this (wine) cause intoxication ?" He replied in the affirmative. The Prophet (peace and blessings of Allah be upon him) said : "Every intoxication is prohibited. God has declared that whosoever uses intoxicants, would be given by the Lord 'Tinyatul Khabal' to drink." The companions submitted : "O Prophet what is 'Tinyatul Khabal'?" The Holy Prophet replied : "It is the sweat, pus and dirty blood of the denizens of Hell." (Muslim).

Paradise has been Denied to Three Persons

It is narrated on the authority of Ibn 'Umar (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) observed ; "Paradise has been denied to three

persons, i.e. one, who has always been drinking ; secondly, he who disobeys his parents ; and thirdly, a shameless person who persuades the members of his own family to indulge in evil deeds i.e. fornication."

(Ahmad)

End of the Haughty People

It is narrated on the authority of father and the grandfather of 'Umar bin Shu'aib (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) stated : "On Doomsday, all the haughty people would be gathered like men, but the size of their bodies would be small like tiny ants, that is to say, their appearance would be like ants. They will be sunk in abject disgrace. They will be driven towards a prison of Hell, called 'bolus'. A fire of the maximum intensity shall rage over them and they will be given to drink the excretions of the denizens of Hell i.e., blood, pus, black and dirty ichor of the wounds which is known as 'Tinyatul Khabal"

(Tirmidhi).

Two Categories of the Denizens of Hell

It is narrated on the authority of Hazrat Abu Hurairah (may Allah be pleased with him) that the Holy Prophet (peace and blessings of Allah be upon him) observed : "There are two categories of the denizens of Hell, which I would not see. One is people who will hold lashes like the tails of the cows and with these they will strike at people. Secondly, such women who appear clad but, in reality, are naked (i.e. the women who wear transparent dress) and seductive women (i.e. those who embellish their bodies and are coquettish). They will knot their hair in a raised fashion and their head will appear like the hump of a Najd camel. These women shall not enter Paradise and fragrance of Paradise can be smelt from a very great distance indeed."

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(Muslim).

Saud (A Mountain of Fire)

The Holy Qur'an reveals : "We will cause them (the sinners) to mount the 'Saud'; which is a mountain of fire in Hell." The Holy Prophet (peace and blessings of Allah be upon him) stated : "Saud is a mountain of fire. The denizen of Hell would be mounted on it in the span of seventy years, and likewise would be dropped from its peak in the span of seventy years, i.e., he will take seventy years to reach its peak and seventy years to come down ; and it will continue to happen so—for ever and ever." (Tirmidhi).

Silsilah (A Very Long Chain)

The Holy Qur'an reveals : Angels would be ordered (by God) to chain the sinner, to yoke him, to throw him into Hell and then to tie around him a chain seventy yards in length. Maulana Ashraf 'AliThanwi writes in Biyan-ul-Qur'an that the length of this yard is known only to God, because it is a Divine yard. The Holy Prophet (peace and blessings of Allah be upon him) declared : "If a piece of 'Rang' is dropped from the sky to the earth, it will touch ground before night fall and the distance between the sky and the earth is of 500 years duration. And if that piece is passed from one end of the chain worn by the denizens of Hell to the other end of the chain, it will require forty years to cover this span. It is evident from the above that the chains with which the denizens of Hell will be bound will be longer than the distance between the sky and the earth." Hazrat Ibn 'Abbas (may Allah be pleased with him) said : "The chains would be pierced into the body of the sinners through the anus, and will be taken out at the other end. Then the body of the sinner will be roasted on fire as 'kabab' is grilled on skillets or as the locust is roasted in oil." (Ibn Kathir)

Tauq (Yoke)

God has warned (the sinners) in Surah Dahr : "We have for infidels chains, yoke and burning fire"

Surah Mo'min declares : "They (the sinners) will soon come to know when the yoke is put around their necks. They would be dragged towards the boiling water and then to fire."

Ibn Abi Hatim has narrated directly from the Holy Prophet that (on Doomsday) there would rise a dark cloud before the sinners. Then they would be asked their desire. They would wish the cloud to shower, and it would cause to rain yoke, chains and burning flames. They would encircle the hellish people, burn them and add to their (already existing) yokes and chains. Hazrat Qatada (may Allah be pleased with him) said : "When the sinners are caught by their hair and dipped into the boiling water, it would melt down their flesh and consequently nothing will remain execpt their bony skeletons and two eyes."

Clothes of Sulphur

Surah Ibrahim affirms : "Shirts (i.e. tunics) of the sinners would be of sulphur and fire would cling to their faces." Maulana Ashraf Ali Thanwi writes that the oil of the pine tree has been named 'Qatran,' which has been translated as 'sulphur'. Their shirts (i.e. tunics) imply that 'Qatrarn' would stick to their bodies so that it may catch the fire immediately (Bayan-ul-Qur'an).

Hazrat Ibn 'Abbas (may Allah be pleased with him) said : "Qatran means liquid tin. The clothes of the denizens of Hell would be made of this tin and these clothes would be hot as burning fire." (Ibn Kathir)

Muslim Sharif' points out that the Holy Prophet (peace and blessings of Allah be upon him) observed : "If a woman, who mourns over a dead body, does not beg pardon before her death, she would be restored to life on the Doomsday in a shirt drenched in Qatran (liquid or sulphur) and one covering would be made of itch and Qatran would be wrapped over their bodies."

Surah Hajj reveals : "And hence those who were infidels, their clothes would be clipped out of fire."

Taunts of the Sentinels of Hell

Besides every physical and mental torture meted out to the sinners,they would also be taunted by the sentinels of Hell. Punishment of this sort has been interpreted in the Holy Qur'an by various titles. Surah Sajadah in Part 21 reveals: "And they will be told: Endure now the torments of fire which you denied (in the world)."

Deformity of the Denizens of Hell

Surah Yunus reveals: "And those who committed evil deeds, would be punished according to the nature of their evil deeds. They would be humiliated. None could defend them against the Divine torment. The ugliness of their faces would be such as if layers upon layers of the darkness of the night had enveloped them." This verse of the Holy Qur'an reveals that the faces of the denizens of Hell would be extremely dark and black.

A hadith reveals that Hazrat 'Abdullah bin Umar (may Allah be pleased with him) said: "If anyone of the denizens of Hell is sent to the world, (living) people are sure to die because of his odious face and bad smell." After that Hazrat 'Abdullah (may Allah be pleased with him) wept bitterly.

Surah Mo'minun points out: Their (sinner's) ugly faces would be burning in fire."

The Prophet, interpreting Kalihoon observed: "An infidel would burn in the fire of Hell. Consequently, his upper lip would dwindle and touch the middle of his head. Likewise, his lower lip would dangle to such an extent as to touch his navel."
(Tirmidhi)

Tears of Denizens of Hell

It is narrated on the authority of Hazrat Anas (may Allah be pleased with him) that the Holy Prophet (peace and blessings

of Allah be upon him) observed: "O, Men! You should weep; and if you do not weep, try to weep because the people in Hell would shed tears so much that their tears would mark drains on their faces. When their tears come to an end, blood would begin to flow from their eyes, causing deep injury to them. In short there will be such an abundance of blood and tears that if boats to be set on them, they would begin to sail."
(Surah Sunnah).

Tongue of the Denizens of Hell

The Holy Prophet (peace and blessings of Allah be upon him) observed: "Verily, the sinner would stretch out his tongue to the length of three kos and even six kos(1) The people trample on his tongue and step on it." (Tirmidhi).

Bodies of the Denizens of Hell

The Holy Prophet (peace and blessings of Allah be upon him) observed: "In Hell, the part between the shoulders of an infidel would be equal to a distance of three days' journey by a horse-rider. His jaw-tooth would be as big as the mountain of Uhud and the thickness of his skin would come up to a distance which can be covered in three days."

One of the ahadith of Trimidhi tells that the Holy Prophet (peace and blessings of Allah be upon him) stated: "The jaw-tooth of an idolater would be at level with the mountain of Uhud and that his thigh as big as the mountain of Baida. His sitting place in Hell would cover a space which can be traversed in three days equal to the distance between Holy Medina and the village of Zubdhah." (Mishkat).

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1. 'Kos' is a measure of length about three English miles, which gives an indication of the length to which the tongue of the denizen of Hell will stretch.

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There is in Mishkat another narration which points out that in Hell the sitting place of an infidel would be as long as the distance between Mecca and Medina.

Some of the ahadith reveal that the thickness of skin of an infidel would be equal to the length of fortytwo hands. Another narration from Muslim Sharif states that this length would be equal to the journey of three days. All this is not difficult to understand, because torture would vary from sinner to sinner, according to the nature of his sins.

Some of the ahadith reveal that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Some of my followers would be in Hell so tall and big a single man will occupy the entire space in a corner of Hell." (Targhib and Tarhib).

It is narrated on the authority of Hazrat Mujahid (may Allah be pleased with him) that Hazrat Ibn 'Abbas (may Allah be pleased with him) said : "Do you know the width of the Hell?" I replied in the negative. He said : "Yes, by God ! verily there would be a distance of seventy years between the shoulder and the ear-lobe of a sinner, and therein would be running the streams of pus and blood." (Targhib).

State of the Sinners' Entrance (Into Hell)

The Holy Qur'an reveals at various places the state of the sinners' entrance into Hell. There are verses that indicate that they would be thirsty while they are thrown into Hell, and the angels would ask them at the door of Hell many questions before they step in. The following verses also throw light on these points:

"Sinners would be thirsty before they are pushed towards Hell." (Surah Maryam).

"And the Day When the sinners are drawn headlong towards Hell, they would be asked to endure the fire of Hell." (Surah Qamar).

"And then the sinners and the misguided and the multitude

of the followers of Satan—all of them would be thrown into Hell headlong." (Surah Shu'ara').

"Culprits would be known by their appearance and features (because their faces would be dark and the colour of their eyes will be blue. Then, their hair and feet would be caught and they would be dragged along into Hell)." (Surah Rahman).

It is recorded in Targhib and Tarhib that Hazrat Ibn 'Abbas (may Allah be pleased with him) said that the feet and hands of a sinner would be twisted and joined together, and then after beaking them like wood, they would be thrown into Hell.

Angels would be directed to gather the oppressors and their accomplices and their idols (whom they used to worship) and show them the way to Hell. Then the angels would be directed to stop them a while. They (sinners) would be asked : "Now, why do you not help each other (as you used to do in the world) ? They will downcast heads and will not help each other. On the Day, when their faces would be inverted in Hell, they would repent for not obeying God and his Apostle (peace and blessings of Allah be upon him)." (Surah Ahzab).

Satan's Address to the Denizens of Hell

The sinners would repent on the one hand, of their evil doing, and, on the other, they would be rebuked by Satan. Surah Ibrahim supports this fact : And (on Doomsday), when the sinners, cases have been settled, Satan will say : "It is of no avail to curse me now, for God's promises were indeed true. I believed those promises and misled you, because I could not do more than this; and you followed me. You should curse yourself rather than me. Neither you are my protector nor I am yours. I am myself disgusted of your doing, because (in the world) you used to make me a partner of God. Surely, there is a dire punishment for the oppressors."

There is in Mishkat another narration which points out that in Hell the sitting place of an infidel would be as long as the distance between Mecca and Medina.

Some of the ahadith reveal that the thickness of skin of an infidel would be equal to the length of fortytwo hands. Another narration from Muslim Sharif states that this length would be equal to the journey of three days. All this is not difficult to understand, because torture would vary from sinner to sinner, according to the nature of his sins.

Some of the ahadith reveal that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Some of my followers would be in Hell so tall and big a single man will occupy the entire space in a corner of Hell." (Targhib and Tarhib).

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The denizens of Hell would bitterly regret when Satan disclaims all responsibility for their sins and refuses to afford any kind of support, aid or consolation to them. At this moment the intensity of their anger and fury upon Satan can be clearly imagined.

Sinners' Fury on those Who led them Astray

Sinners would display their rage upon those who misguided them. They will say (to such people) : "We were obliged to you, therefore, can you emancipate us from this torment ?" They would say : "We ourselves are the victims. Had the Lord God told us any way to escape from this torture; we would have showed that way to you. All of us are sailing in the same boat, whether we suffer the tortures with pain or endure the suffering calmly, the fact remains that we have no way of salvation from this torture." (Surah Ibrahim).

Surah Hamim Sajdah reveals that out of fury and rage sinners will say to God about those who misled them : "O our Creator, show us the Devil and those who led us astray ; we will crush them under feet so that they may be humiliated."

Sinners' Supplication to the Lord and the Sentinels of Hell

Being severely tortured the denizens of Hell would supplicate to the sentinels of Hell : "Pray to God for our relief (at least) for one day."

They will say : "Did Prophet not bring you miracles and tell you the path to shun Hell ?"—(Surah mo'min) Thereupon the hellish people would reply in the affirmative. Moreover, they will also confess their disobedience. Angels say ; "We cannot pray (to God) for your relief. You should yourself pray (and that too will be futile). Sinners' prayers will be of no avail in the life hereafter." (Surah Mo'min).

Sinners would, then, have recourse to the supervisors of Hell, and plead for mercy : "O lords ! you pray to Providence to send death upon us and put an end to our sufferings." They will say in reply : "You will always remain here in this very condition (i.e., neither will you die nor escape)."

Hazrat A'mash (may Allah be pleased with him) said : "According to a tradition handed down to me there will be a period of one thousand years between the sinners' supplication and God's response."

Hereafter the sinners would think of a direct supplication to God, because He is the Greatest of all. They will implore : "O our Lord ! Misfortune had enveloped us ; we were misguided people. O our God ! relieve us of this torture now ; if we repeat (our evil doings) we are indeed to account for it." The Almighty will respond, "Welter in your cursed state and do not Address Me."

Hazrat Abu Darda (may Allah be pleased with him) said : "Hearing so from the Almighty , they (sinners) would lose all hope of salvation. Then, they would begin to lament and pray like asses"—Mishkat.

Ibn Kathir writes : "Their faces would change and invert until some of the pious men would arrive carrying God's commands for their forgiveness, but they would not recognize any of the sinners." The denizens of Hell would tell them : "I am such and such", but they will say "You are telling lies. We do not recognize you." At last the doors of Hell will be shut (for ever) and the sinners would continue to decay therein.

Sinners' Screaming

The Almighty God, in Surah Hud, observes : Those who are wretched would live in Hell in such a state as donkeys crying notcinuously.

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Some Prayers to Shun Hell

(1) Hazrat Ibn 'Abbas (may Allah be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) taught the following prayers to his followers. He taught them the Qur'anic Surahs : O Allah ! I seek refuge with Thee from the torment of Hell and I seek refuge with Thee from the torment of the grave and I seek refuge with Thee from the trial of Dajjal and I seek refuge with Thee from the trial of life and death.

(2) Hazrat Anas (may Allah be pleased with him) said that the Holy Prophet (peace and blessings of Allah be upon him) often recited this prayer :

"O our Lord grant us the good in this world and good in the Hereafter and save us from the torment of Hell-Fire.

(3) The Holy Prophet (peace and blessings of Allah be up on him) told one of his companions : After having offered sunset prayer, before talking to anybody, recite this prayer for seven times :

O Allah protect me against Hell-Fire.

The Prophet (peace and blessings of Allah be upon him) further told him that if he died on that very night (when he had recited his prayer) he would not be put into Hell. Repetition of this prayer after having offered morning prayer would also be a guarantee of his salvation.

(4) The Holy Prophet (peace and blessings of Allah be upon him) observed : Whosoever beseeches to God for Heaven for three times (daily), Heaven prays to God for him that :

'O God Admit him to Heaven'

And whosoever asks Hell for pardon, for three times (daily) Hell prays to God for his redemption :

"O Allah protect him against Hell Fire" (Targhib)

Reflection and Relief

The circumstances of Hell and the condition of the denizens of Hell which you have read above are not meant to be superficially perused and then confined to the shelves of a cabinet and forgotten like ordinary tales and fictitious stories.

In point of fact the above-mentioned circumstances and conditions are a translation from the verses of the Holy Qur'an and the Hadith of the Apostle (peace and blessings of Allah be upon him) : hence they are perfectly true and authentic. If these are studied repeatedly and an account is taken of sins that we commit, it becomes easy for even a hard-hearted man to change the course of his life. Such a man can convince his soul of the tortures of Hell and thus he can dedicate himself to the performance of virtuous deeds. There is one condition, however, that a person should have firm faith in the Truth of the Lord of the Universe and His Holy Apostle (peace and blessings of Allah be upon him) and he should believe that the circumstances of Hell are an indubitable fact. The pious people keep on taking an account of their lives and solicit the Lord to protect them from Hell. How can it be that a man, who deems the circumstances of Hell to be true, should waste his life in the pleasures of the world and in the pursuit of mortal privilege and riches ? The Prophet of God (peace and blessings of Allah be upon him) has observed : "Hell has been concealed in the pleasures of the world and Paradise lies hidden in the hardships of life." (Bukhari and Muslim)

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The implication is that those who seek pleasure in life are really treading on a path that leads to Hell; and those whose souls suffer the hardships of life and yet they perform virtuous deeds, they, indeed, shall attain Paradise. Alas ! those who put an end to their lives thinking that by doing so they shall get rid of the distress of life and having lost their patience in the face of the hardships and severity of the world exclaim : Hath the Lord no room for me even in Hell ! Such people are ignorant of the circumstances of Hell.

As a matter of fact if they keep in mind the infernal fire, the snakes, scorpions, garments of fire, modes of torture and the foods of Hell, the people who hanker after the privileges of the membership of municipalities and legislative assemblies and engross themselves in erecting buildings, properties and amassing riches, cannot spoil the prospects of their salvation by indulging in great sins.

How can a person, who knows about the starvation in Hell, give up fasting ? And he who knows about the torments of Hell, can he avoid offering prayers for the sake of a little sleep or temporary rest ? He, who is aware of the pain caused by the stings of scorpions and the biting of snakes in Hell, can he ever say that keeping a beard irritates his skin ? Those who are aware of grief can they think of worshipping without sincerity ? And can they draw pictures knowing the tortures of this act in the Hereafter. Those who firmly believe that as punishment for drinking liquor, they will be made to drink the dirty bath water or excretion of the bodies of the denizens of Hell—can they touch liquor ? No, certainly not ! The fact of the matter is that the conditions of Paradise and Hell though much talked about, are not honestly believed in; otherwise not to speak of major sins, even the committal of minor lapses would be unthinkable to man. Hazrat Ali (may Allah be pleased with him) used to say : "If Paradise and Hell are placed before me, my faith will be no firmer than it already is; for my faith in the unseen is so strong that to believe on

seeing and to believe without seeing is all one to me. Those who are aware of the conditions of Hell, they would not only shun all sins but also renounce all laughter and happiness of the mortal world. A tradition incorporated in al-Targhib-o-al-Tarhib states : The Apostle of God (peace and blessings of Allah be upon him) enquired from Hazrat Gabriel (may Allah be pleased with him) : Why is it so that I have never seen a smile on the face of Mika'il (may Allah be pleased with him)?" Hazrat Gabriel (may Allah be pleased with him) submitted : "Mika'il has not laughed since the creation of Hell" (Ahmad).

A tradition reported in Sahih Muslim relates : "The Prophet of God (peace and blessings of Allah be upon him) observed: "I swear by the Lord Who hath Power over my life that if you had seen the spectacle which I had witnessed, you would certainly have wept more and laughed even less!" The companions (may Allah be pleased with them) submitted : "Apostle of God what did you see?" "I beheld Paradise and Hell", answered the Holy Prophet (peace and blessings of Allah be upon him) (Targhib). Hazrat Ibn Masu'd (may Allah be pleased with him) used to say : "I wonder how people laugh when they know it for certain that they will not escape Hell." Hazrat Abu Sai'd (may Allah be pleased with him) reports : Once the Prophet of God (peace and blessings of Allah be upon him) came out of his house and saw people laughing merrily. Upon seeing this, the Holy Prophet observed : "If you had kept death (which puts an end to all pleasures of life) constantly in your thoughts, you would not have found time to create such a scene as I am witnessing now."

(Mishkat)

To sum up, only that man is alert and earnest who makes provisions for his eternal life and who does not commit himself to Hell by failing into the snares of transitory wealth, privilege, pomp and rule. When he shall be put to torture, he will gain no relief by penitence or rubbing his hands in sorrow or saying,

The implication is that those who seek pleasure in life are really treading on a path that leads to Hell; and those whose souls suffer the hardships of life and yet they perform virtuous deeds, they, indeed, shall attain Paradise. Alas ! those who put an end to their lives thinking that by doing so they shall get rid of the distress of life and having lost their patience in the face of the hardships and severity of the world exclaim : Hath the Lord no room for me even in Hell ! Such people are ignorant of the circumstances of Hell.

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"Alas! Would that death had put an end to everything! My goods, my riches, my regal authority availed me not."

To be indifferent towards seeking the bliss of Paradise and to be negligent of the care of salvation from Hell, which is the home of unparalleled tortures, are the attributes of ignorous; for Apostle of God (peace and blessings of Allah be upon him) has observed : "Strive as much as you can for the attainment of Paradise and keep as longer a distance from Hell as you can."

واخر دعوانا ان الحمد لله رب العالمين، والصلوٰة والسلام على سيد
المرسلين واله وصحبه واتباعه الى يوم الدين برحمتك يا ارحم الراحمين

"And our last call shall be ; Praise be to Allah the Lord of all the worlds."

"And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls ; and upon his family, and his Companions and his followers till the day of Qiyaamah. We beg this O Allah, through Your Mercy ; O You Most Merciful One."

مرنے کے بعد کیا ہوگا

WHAT HAPPENS AFTER DEATH

PARTS I & II

By

Sahban-ul-Hind

Hazrat Maulana Ahmad Sa'eed Dehlavi

Translated by

Mohd. Hanif Khan